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A SILENT APPEAL
See "America—Ancient and Modern," page 725

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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THE PROGRESS OF THE KINGDOM

THE Bishop of Idaho in a recent pastoral has called the Church in his district to renewed devotion in order that the Church may do her share towards preparing for peace.

The bishop has emphasized the most important task resting upon us today. Unremitting efforts must be made to be ready for the time after peace is declared if the nations are to reap the fruits of the victory which has cost mankind such an awful price.

We must not forget that the armed forces of the central allies may be subdued, while the abominable theories which made Germany possible survive as a menace to civilization.

The Church has it in her power, if she will, so to enlighten the minds of men that the evil principles which have wrought such havoc shall never again deceive mankind: since He Who taught men that sordidness and self-seeking must work ruin to man or nation, has also sent His Church to lift Him up from the earth, giving us the assurance that He will draw all men unto Himself.

THE treasurer might be tempted to say that judging by her acts just now the Church has little faith in the effectiveness of her Mis-

sion to accomplish the end for which that Mission was planned. To be sure it is natural for treasurers to be apprehensive of disaster when they see their balance steadily diminishing; but even allowing for this it is only fair that we should sympathize with the treasurer in his anxiety at least so far as to consider seriously whether we have neglected our part in carrying out the program the Church's Head has set for her.

Two of the strongest and most wisely administered of the foreign Mission Boards are now making plans for a great "drive" in which they will ask for a very large amount of money to strengthen and extend the work they are doing. The Board of Missions after careful consideration has determined to wait till peace has been declared and then give the Church opportunity to make a thank offering to God. For the present the Board would rather see everyone devote his whole strength to help insure the physical liberty of mankind. Once civilization is safe there will be submitted to the Church plans for systematic and generous development of her work of extension. For the present the Board deems it wiser to be content with keeping the work healthy and in good

The Progress of the Kingdom

shape, adding meanwhile no costs that can wait, for the definite reason that the Board believes every possible dollar should go to help the armies of the allies to make the earth fit for men to live on. Yet just because our expense has been reduced to the last possible dollar, the need for those dollars is imperative. They must be forthcoming or the Board will be left in a dilemma.

As the Board has determined that it will not, during the term of the war, do the least thing that might divert interest or support from the crusade to which the nation has been called, it becomes necessary to depend for present relief on those who are informed and who know how essential it is for the Church's Mission to be pressed in order that men may know Him Who has taught them to love liberty. If such people will take the trouble to seek out others who are able to help take care of the emergency, and make these realize the importance of helping *now*, all will be well.

THE outlook would be very good indeed if times were normal. It is the unwonted cost of things that is responsible for the emergency. This may be met without trouble and without hindering any patriotic effort if it is taken in time and men and women are ready to show their devotion to Him Who waits to bless the righteous peace which is not far away.

It may be taken for granted that the parishes will pay their allotments very generally. If there is question with regard to any it will probably be with those who have not only been depleted by their men being called to serve the nation, but have sent their rectors along with these. In such parishes there will probably be trouble unless among those who remain are some keen to carry on for our Lord that there be no loss; and no doubt

there are in every parish men and women who may be depended on for this.

For the rest the difference must be provided by those who can without defrauding any interest which should be guarded add gifts to their ordinary offerings for the Church's Mission. Probably many have invested in Liberty Bonds the surplus of their income which ordinarily is given to philanthropic objects. Maybe the pitiful prayer for help and guiding which is ascending before God now from the stricken nations will dispose these to make their Liberty Bonds be the means of bringing to those bitterly distressed the light and hope which they pray for. A very small proportion of the bonds bought by Churchmen and women would establish the security of the Church's work.

ONE illustration of the work which cannot wait but must be helped now is St. James's Hospital at Anking. The success of Dr. Taylor and his associates is the reason why the hospital must have what it needs in order that it may go on with its beneficent service.

It is generally known in the Church that the China Medical Board has undertaken to give to China all the West knows about the science of medicine. With this in view that Board has adopted the policy of helping maintain hospitals which have gained enviable reputation for thorough work, by making gifts towards completing their equipment and strengthening their teaching staff. One of the hospitals selected is St. James's Hospital at Anking, and early in the summer the China Medical Board took the following action:

Resolved: That the sum of seventeen thousand six hundred and twenty-five dollars (\$17,625.00) be, and it is hereby appropriated to the Domestic and Foreign Mission Society of the

The Progress of the Kingdom

Protestant Episcopal Church in the U. S. A. for buildings and equipment of St. James' Hospital, Anking, as follows:

Home for men pupil nurses	\$9,000.00
Home for foreign nurses..	7,500.00
Heating plant and plumbing for present hospital and proposed Men Nurses' Home	5,000.00
Two small isolation wards.	1,000.00
Additional laboratory equipment	1,000.00
	\$23,500.00

on condition that the society shall contribute the sum of five thousand eight hundred and seventy-five dollars (\$5,875.00) for the same purpose.

Resolved: That the sum of four thousand two hundred dollars (\$4,200.00) per year for five years, be, and it is hereby, appropriated to the Domestic and Foreign Mission Society of the Protestant Episcopal Church in the U. S. A. for the operating expenses of St. James' Hospital, Anking, as follows:

Salary of physician	\$2,400.00
Salary of stenographer	1 200.00
Maintenance	2,000.00

\$5 600.00

on condition that the society contribute for the same purpose during the same period the sum of one thousand four hundred dollars (\$1,400.00) per year, as shown in the following schedule:

	Society	C.M.B.
1918	\$1,400 00	\$4,200.00
1919	1,400.00	4,200.00
1920	1,400.00	4,200.00
1921	1,400.00	4 200.00
1922	1,400.00	4 200.00
	\$7,000.00	\$21,000.00

In a covering letter to the Foreign Secretary it was stated that when the Board of Missions notifies the China Medical Board that it has made the supplemental appropriation and is ready to undertake building, the appropriation of \$17,625 will be available.

The Board of Missions after careful consideration of the Medical

Board's offer passed the following resolutions:

WHEREAS, It is most important that St. James' Hospital, Anking, should have the following equipment:

Home for men pupil nurses	\$9,000.00
Home for foreign nurses ..	7,500.00
Heating plant and plumbing for present hospital and proposed Men Nurses' Home	5,000.00
Two small isolation wards	1,000.00
Additional laboratory equipment	1,000.00
	\$23,500.00

WHEREAS, The Board of Missions has received the assurance that \$17,500 of this amount will be provided on condition that the remaining \$6,000 is speedily raised:

Resolved: That Dr. Harry B. Taylor is hereby authorized to appeal for the foregoing equipment in the amount of \$6,000, and

Further Resolved: That Dr. Harry B. Taylor is hereby authorized to appeal for \$4,000 for an X-Ray apparatus, a Delco Light, and other items of equipment.

This is really an opportunity for investment which is quite unusual. Not only will it make the hospital able to reap the fruits of the long years of faithful service (nor can anyone measure the extent to which it has helped to make the Revelation understandable to the Chinese), but it will be rendering real service to civilization. The President of the United States, in accord with all leading statesmen of the West, has declared that no more valuable service is being rendered to mankind in this generation than that which makes the East able to understand Christian ideals. Such service St. James's Hospital, Anking, has rendered with singular success and fidelity.

Dr. Taylor will be glad to furnish detailed information to those wishing it. He can be reached at 281 Fourth Avenue, New York City.

The Progress of the Kingdom

AN illustration of the way in which those for whom we must provide do things and what they endure was supplied in a letter just received from Bishop Rowe, in which he said that Mr. Thomas and his sister who were on their way to Point Hope would get there from Nome *by means of a gasoline launch*. It is striking because we all know what such a journey means, but it is only of a piece with what all the rest are doing who on the Church's behalf are telling and showing everywhere the things which the Church has heard and seen—a service which the President of the United States and his closest counselors have declared to be of inestimable value to the nations.

THE tenth annual meeting of the Anglican and Eastern Association which was held in New York City, October 6-7, was unusually interesting. There was present the Most Reverend the Metropolitan of Athens who is visiting this country to perfect the organization of the Greek Church in America. At the dinner given the Metropolitan there were present many representatives of those nations which after age-long persecution are likely to emerge strong champions of the faith and of liberty.

To hear the addresses at that dinner was to gain a new view of all that America's having part in the world war means and will mean. The hope and courage and enthusiasm of these Americans of Greek and Slavic origin in the expectation of seeing their native lands able again to lift up their heads, and to come out from the hiding places where for centuries they have been compelled to worship our Lord Christ, made one feel that this alone would bring compensation to America for all she has given in the cause of righteousness.

The association is for the purpose of bringing the Greek and American

Churches into closer relation so that by knowing one another they may learn that they are one. The value of this to the nation will be very great; so the coming of the Metropolitan may be definitely regarded as assistance sent back to us from the peoples America has helped to relieve, to assist Christians in the service they owe to our nation in interpreting the Revelation of Life.

The organization of the Greek Church in America will mean its strengthening, and naturally as English becomes more and more the language of these people this will become really the American branch of the Greek Church, while the next and natural step will be its amalgamation with the American Church. Thus both will be enriched and strengthened and made not only more worthy, but better able to serve the American people.

ACABLE from Honolulu on October sixteenth brought the welcome news of the safe arrival in that port of Dr. Wood and of Mr. Ford, who accompanies Dr. Wood as secretary. It is pleasant to record here the generosity showed by the Bishop of Michigan in consenting to Mr. Ford's absence from the diocese at a time when his services would be especially needed in preparation for the approaching General Convention.

That those who follow Dr. Wood and Mr. Ford with their intercessions may know something of their whereabouts, their general itinerary is given here. It will be as follows:

October 23.....Arrive Yokohoma
October 23-December 12.. In Japan
December 16-January 26,

In the Philippines
February 1-May 17.....In China
May 24-31.....In Tokyo
June 11-25.....In Honolulu
July 10.....Arrive New York



THE SANCTUARY OF MISSIONS

BUT once I pass this way,
 And then—no more!
 But once—and then the
 Silent Door
 Swings on its hinges—
 Opens . . . closes—
 And no more
 I pass this way.
 With all my might
 I will essay
 Sweet comfort and delight
 To all I meet upon the Pilgrim
 Way.
 For no man travels twice
 The Great Highway.
 That climbs through Darkness up
 to Light—
 To Day.

—John Oxenham.



THANKSGIVING

WE thank Thee—
 "For all the saints, who
 from their labors rest," and
 especially for the life of Thy
 servant, Francis Key Brooke,
 for twenty-five years missionary
 bishop of Oklahoma. (Page 759.)

For the twenty-five years of
 service which Bishops Graves and
 McKim have rendered Thy Church
 in China and Japan, and for the
 many blessings vouchsafed to them
 and us. (Page 724.)

For the opportunities for serv-
 ice given us in "Old America"
 and for the example of those who
 have done valiant service in its
 scattered district. (Page 725.)

For the unlooked-for opportu-
 nity for doing good. (Page 741.)

For the consecration of the first
 native Chinese bishop in the Chung
 Hua Sheng Kung Hui. (Page
 751.)



INTERCESSIONS

WE pray Thee—
 That the Church gener-
 ally may come more to the
 help of Bishop Howden in his ef-
 fort to minister not only to those
 resident in the district of New

Mexico but also to those who go
 there for their health from all
 parts of the country. (Page 725.)

That the seed being sown in
 Japan may mean a plentiful har-
 vest, gathered in Thy Name.
 (Page 745.)

That the Church may more and
 more accept her responsibility to
 the Negro. (Page 749.)

That Bishop Sing may "receive
 the Holy Ghost, for the office and
 work of a Bishop in the Church
 of God." (Page 751.)

That Thy blessing be with the
 Advent Call of the women of the
 Church, Thy wisdom be with
 those having it in charge and Thy
 Spirit accompany those who take
 part. (Page 761)



PRAYERS

O MOST merciful Father, who
 hast blessed the labors of
 the husbandman in the re-
 turns of the fruits of the earth;
 We give thee humble and hearty
 thanks for this thy bounty; be-
 seeing thee to continue thy lov-
 ing-kindness to us, that our land
 may still yield her increase, to thy
 glory and our comfort; through
 Jesus Christ our Lord. *Amen.*



MOST gracious God, by
 whose knowledge the
 depths are broken up, and
 the clouds drop down the dew;
 We yield thee unfeigned thanks
 and praise for the return of seed-
 time and harvest, for the increase
 of the ground and the gathering
 in of the fruits thereof and for
 all the other blessings of thy
 merciful providence bestowed
 upon this nation and people. And,
 we beseech thee, give us a just
 sense of these great mercies; such
 as may appear in our lives by an
 humble, holy, and obedient walk-
 ing before thee all our days;
 through Jesus Christ our Lord, to
 whom, with thee and the Holy
 Ghost, be all glory and honor,
 world without end. *Amen.*

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FREDERICK ROGERS GRAVES, D.D.
Missionary Bishop of Shanghai
Senior Bishop of the Chung Hua Sheng Kung Hui
Consecrated June 14, 1893



JOHN McKIM, D.D.
Missionary Bishop of Tokyo
Senior Bishop of the Nippon Sei Ko Kwai
Consecrated June 14, 1893

MINUTES

ON June fourteenth Bishop McKim completed twenty-five years of service as bishop of the Church in Japan. The Board, at its first meeting since this significant anniversary, sends Bishop McKim its affectionate greetings and congratulations.

As a young priest he shared in organizing the National Church of which he is now senior bishop. He has seen the mission in Japan grow from a few struggling congregations to a compact influential body of twenty-five thousand members, self-governing, self-propagating, in part, self-supporting. Under his guidance Saint Paul's has become the leading Christian college in Japan. Saint Luke's Hospital has developed into one of the foremost hospitals in the Orient. The Central Theological School, Trinity Catechetical School and the Mission Woman's Training School witness his wise planning for training Japanese clergy and evangelists.

RESOLVED: That in sending its best wishes for the future, the Board assures Bishop McKim that it desires to do all in its power to further the great cause to which he has devoted his useful life.

ON June fourteenth, 1918, the Right Reverend Frederick Rogers Graves, D.D., completed twenty-five years as missionary bishop of Shanghai.

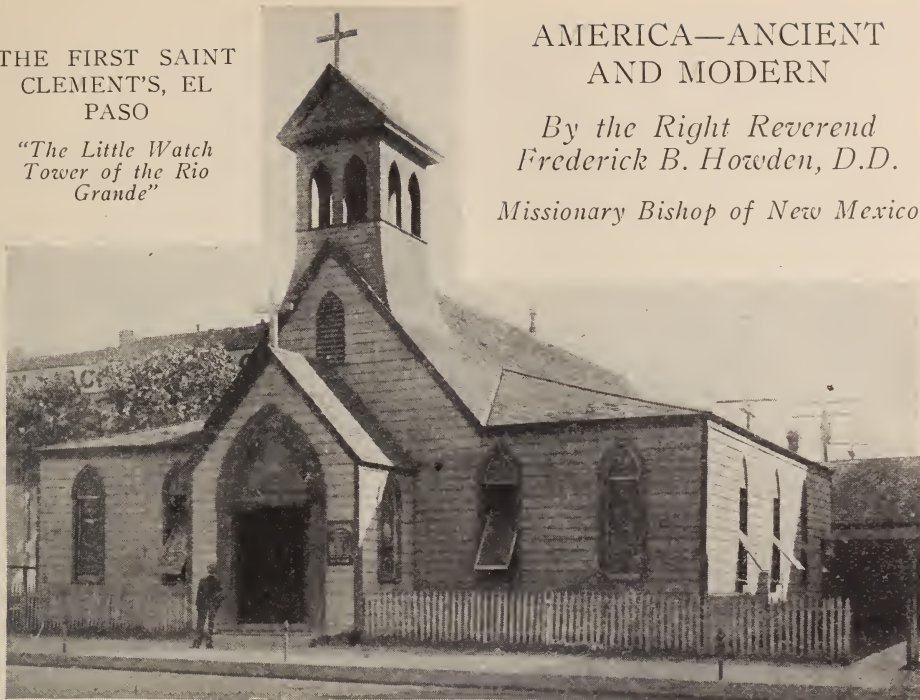
The Board of Missions, at this its first meeting since that significant anniversary, claims the privilege of sending to Bishop Graves its hearty congratulations. It recalls with pleasure the fact that he is the senior bishop of the Anglican Episcopate in China. The twenty-five years of his episcopate have been great years for the work of the Church in China. The one missionary district of Shanghai has become three districts: the number of workers has increased ten-fold: the membership of the Church has been greatly enlarged: the institutions, some of which he established and all of which he has fostered with wise care, have prospered steadily and are exerting a marked constructive influence upon the Chinese life. Above all, Bishop Graves has taken the lead in the organization of a National Church for China. The vigor and the promise of the *Chung Hua Sheng Kung Hui* are a witness to his leadership. It is fitting that Bishop Graves should have been the unanimous choice of the House of Bishops in China as their president.

The Board assures Bishop Graves of its admiration for the great things he has accomplished as a Christian statesman; of its confidence in him as a leader of the Church's forces in China, and of its affection for him as a man and a fellow-worker in the upbuilding of the Kingdom of God. The Board will endeavor, in the future, as in the past, to further in all ways in its power the wise plans he may propose.

That Bishop Graves's life may long be spared is the earnest prayer of his friends, the members of the Board.

THE FIRST SAINT
CLEMENT'S, EL
PASO

*"The Little Watch
Tower of the Rio
Grande"*



AMERICA—ANCIENT
AND MODERN

*By the Right Reverend
Frederick B. Howden, D.D.*

Missionary Bishop of New Mexico



AT SAN JUAN

“OLD America” sounds queer no doubt unless a traveller in foreign lands happens to apply the adjective of antiquity to the country of his birth as a term of endearment! The “new world” and the “old world” are delimited pretty clearly in our minds, and it would be difficult to think otherwise about them. But there is an “Old America”, and the happy hunting ground for the lover of things ancient is not confined to continents other than our own.

For while not in manuscript form, the history of that part of the United

States now known as New Mexico has an abundance of evidence for the claim that it is as old as the records of the Roman conquests, and that the civilization which Cæsar found among the old Germanic tribes was considerably less advanced than that which existed among the table lands and valleys of New Mexico at the same period. England prizes her celebrated monument of Stonehenge as a link with an interesting age that has gone, but here in New Mexico we have not one but many such monuments, though much larger and richer in their significance. Buildings sufficiently large to accommodate the inhabitants of a modern American village lie buried or their ruins stand out in bold relief on the surface of some cliff as ready material for the archaeologist to discover in them the mute evidence of a people, whose religious ceremonies and modes of liv-

America—Ancient and Modern

ing were as indicative of deep human instincts and culture as were the monuments of Egypt or ancient Greece, and had a Saint Paul passed by one of these communal dwellings or cities and observed the objects of their worship, their *estivas*, or religious ceremonial halls in which the altar stood, their *kivas* or subterranean prayer sanctuaries, may we doubt that he would have found there a basis for making known to these ancient Americans the true God, as he found in the Athenian altar with its inscription "To the Unknown God"?

It is well that we keep this old religious background in mind as we pass to the next period, the coming of the Spaniards. In southwestern New Mexico, near the Arizona line, there is the celebrated "Inscription Rock", a huge cliff rising out of the desert, on the flat limestone surface of which some of the early Spanish explorers carved their records as they passed on their way north. It is difficult to determine the date of the earliest of these expeditions for these records are not complete and the oldest of them have become illegible, but it is safe to state that Christian missionaries in the form of Spanish friars were at work in New Mexico as early as 1542, and that their efforts to evangelize the various native tribes were practically continuous, until the revolution in 1680 temporarily obliged the Spaniards to withdraw. Monuments to the work of these friars at this early period are found in several old adobe churches such as those in Santa Fe* and San Juan, which were erected before the Jamestown or Plymouth colonies had been founded. Nominally, at least, it would seem that the entire native pueblo population of New Mexico came into allegiance with the Church of Rome. In fact no other form of Christianity was tolerated under the

Spanish and Mexican regimes. For upwards of two hundred and fifty years the Roman Catholic Church, in close alliance with the secular arm of the Spanish crown, had firm control of the religious development of this part of America, and whatever may be said regarding the character of its civilization prior to the occupation of New Mexico by the United States must find its explanation in that absolute control. There is much to admire, no doubt, in the character and work of many of those old Spanish friars. In courage, zeal and the spirit of venture for their cause, they have won the plaudits of our historians, yet viewed in the light of American standards of civilization their achievements leave much to be desired. The system which they pursued brought much that was cruel and unjust. Freedom of conscience was impossible. Political power was entirely in the hands of the priests and the military, with the result that the people were kept in ignorance and steeped in superstition, the result of which may still be seen among the native population. Illiteracy until very recently among the Spanish-Americans of New Mexico was almost universal, save in the case of the large land owners, and the ignorance respecting modern methods of agriculture and industry has been a serious drawback to the material development of the country.

At the time New Mexico became a part of the United States, which was in 1850, the entire territory, including what are now the states of Arizona and New Mexico, had a population of 90,000, of whom 60,000 were whites. The Roman priests at the time numbered only ten and the people were largely without any services or ministrations. It is only fair to add that since the occupation by the United States, and the consequent transfer of ecclesiastical jurisdiction, the Roman Catholic Church has greatly

*The Church of San Miguel, Santa Fe, is shown on our cover. Santa Fe disputes with Saint Augustine, Florida, the claim of possessing the oldest church building in the United States.



THE OLDEST HOUSE IN THE UNITED STATES, SANTA FE

improved these conditions, but it is necessary to recognize this background if we are to understand the elements which enter into the missionary work in New Mexico today and the contrasts which have come about through the influx of the American settlers. Just how far the affairs of New Mexico were governed by the Roman Catholic Church under the Spanish regime may be seen in the fact that even after the occupation of the United States the first legislative assemblies were largely made up of priests, and one of the earliest efforts at legislation was the passage of an act of incorporation of the Jesuits with privileges of acquiring and selling property with exemptions from taxation, so utterly at variance with American standards that the act was declared unconstitutional by the United States Supreme Court.

At its inception as a territory of the United States, New Mexico began to take on a different character. Doors hitherto firmly closed were now thrown open to missionaries of all church bodies. The Baptists, Methodists and Presbyterians were soon on the ground, but it was not until 1863

that our own Church held its first service in New Mexico. This was conducted by the Right Reverend J. C. Talbot, then missionary bishop of the Northwest, who had come to Santa Fe to officiate as chaplain during a civic and military celebration of the Fourth of July. He was accompanied by the Reverend William A. Rich and the Reverend Angel H. de Mora, and the party spent a week or two at the capital during which services were held both in English and Spanish. Three years later a mission was organized at Santa Fe and services were held at regular intervals by two army chaplains, the Reverend John Woart and the Reverend J. A. W. Latourette. Between 1866 and 1873 Bishop Randall of Colorado, who had been given jurisdiction over the territory, visited Santa Fe on several occasions. Services were held in private houses, and later a special room was acquired and a resident clergyman took charge of the mission in 1871. At the death of Bishop Randall the General Convention created the missionary district of New Mexico and Arizona and elected the Reverend William Forbes Adams of New Orleans as its first resident

America—Ancient and Modern

bishop. Soon after his consecration Bishop Adams started for his new field of work with a chaplain, the Reverend Henry Forrester. They arrived in Santa Fe after a ride of seventy-six hours by stage from Pueblo, Colorado. The bishop remained but a short time in New Mexico before he was obliged to return to New Orleans and a little later he resigned his charge of the district. The Reverend Mr. Forrester, however, stayed in New Mexico and for several years was our only clergyman. At first he had charge of the mission in Santa Fe, but in 1877 he was appointed "missionary at large" and carried on his labors at several places. The parishes of Las Vegas and Albuquerque owe much of their early inception to the work of Mr. Forrester, and the name of no presbyter is more closely associated with the history of the Church in New Mexico than is his. He continued work in the district until 1892 when he became superintendent of mission work in Mexico.

After the resignation of Bishop Adams, the district was entrusted to the care of Bishop John F. Spalding, of Colorado. In 1879 Bishop Spalding made a journey through New Mexico. It is indicative of the conditions with which a missionary bishop in those days had to contend, that on a visit to Silver City, after he had conducted an evening service, the bishop lost his way in the darkness and fell down an embankment, sustaining a broken wrist. The following year, 1880, the Reverend George K. Dunlop, rector of Grace Church, Kirkwood, Missouri, was elected bishop of New Mexico and Arizona. There were but two clergymen at this time in the district. Bishop Dunlop resided for a short time in Santa Fe but later removed to Las Vegas, where he organized Saint Paul's parish and assumed the duties of parish priest in addition to his work as bishop. It was here that our first church in New

Mexico was erected, a small adobe chapel still standing but now used as a parish hall, having been superseded by the present stone church.

It should be mentioned here that the period we have been dealing with was a time when New Mexico was still in the "wild and woolly" stage. The territory had been devoid of any railroad until 1879 and travelling over such an immense area by stage was a large undertaking and not without its dangers. It was a period when Apache Indian raids and wild outlawry were frequent incidents, and such notorious knights of the road as "Billy the Kid" and his associates practiced wholesale murders with but little fear of being brought to justice. An army chaplain recently told me how he once travelled with Bishop Dunlop and several other men on the stage from Lake Valley to Hillsboro, a region particularly given to Apache raids in those days, and how instinctively all the men reached for their guns when the stage suddenly halted, only to find that the "attack" was nothing more than that of a rattlesnake which the driver had stopped to dispatch.

Bishop Dunlop continued his labors in the district for seven years, when he contracted pneumonia during one of his missionary journeys and, as frequently happens in these altitudes, died of heart failure. He was buried in Las Vegas, where Mrs. Dunlop and other members of his family still reside.

Under Bishop Dunlop the missionary district of New Mexico had been duly organized and in 1880 held its first convention in Albuquerque. Two of the delegates of that primary convocation, the Reverend David Sanford and Ex-Governor Prince, are still active members of the district. During territorial days the Church in New Mexico was fortunate enough to have among its members many of the higher Federal officials. Several of



A BIT OF "WICKED" TRAIL NEAR THE SAN JUAN



THE BEAUTIFUL VALLEY OF THE SAN JUAN



ZUNI. THE REMAINS OF A PRE-HISTORIC CIVILIZATION



Saint Stephen's Church, Espanola



*Saint John's Church, La Mesa
A Memorial to Bishop Kendrick*

SOME EXAMPLES OF CHURCHES IN THE



The Church of the Holy Faith, Santa Fe



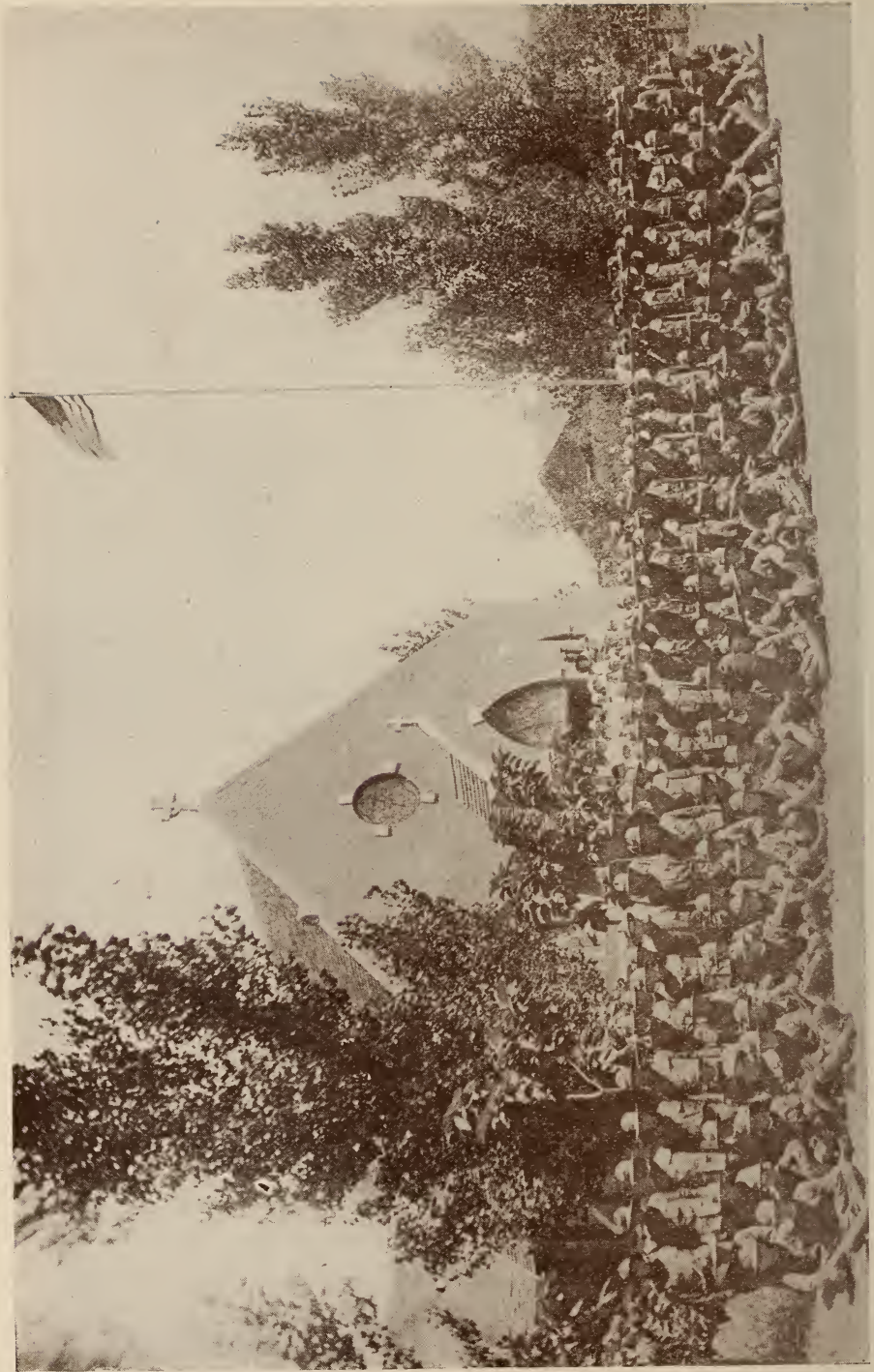
The New St. Clement's, El Paso



THE SAN JUAN INDIAN MISSION AND HOSPITAL AMONG THE NAVAJOES



A NAVAJO "HOGAN."



FLAG-RAISING AT SAINT JAMES'S CHURCH, MESILLA PARK

America—Ancient and Modern

the Governors during their incumbency in office and after their retirement, served as lay-readers and rendered valuable assistance by conducting Church services when no clergymen were available. A survey of the district would be incomplete without special reference, in this connection, to the Honorable L. Bradford Prince, LL.D., who came to New Mexico over forty years ago as Chief Justice and later was appointed Governor. From the time of his arrival in New Mexico Governor Prince has been closely associated with the interests of the Church, serving practically all this time as lay-reader, chancellor, deputy to the General Convention and vestryman. His zeal for the Church and constant interest in missionary extension supplied a most important factor in the beginnings of our Church life, as well as in the development which has come since.

Bishop Dunlop was succeeded by the Reverend John Mills Kendrick of Columbus, Ohio, who began his episcopate in 1888. He was a man especially suited to the work of a missionary bishop in a field of vast area and in which the methods of travel were still difficult. Of strong physique, a veteran of the Civil War, he was inured to hardship, and with a spirit of rare devotion and unselfishness he travelled over his immense field, which at times embraced not only the Territories of Arizona and New Mexico with a part of Texas, but partial oversight of Mexico.

Seldom riding in a Pullman, he usually sat up all night when making his journeys by railroad. His episcopate lasted twenty-three years, during which time decided progress was made. Many sections hitherto untouched by the Church now enjoyed regular services. Chapels and churches, of which there were not more than two, at the time Bishop Kendrick began his work, had been erected in almost all the larger towns,

as well as in some of the smaller places. It was a period when new railroads were being built and consequently new sections were being opened. Sites for chapels were procured and missions planted as far as the inadequate supply of clergy and lack of funds would permit. It was pioneer missionary work pure and simple. Nothing in the way of central organization looking to future diocesan life was attempted. The territory was rapidly growing in population and the problem of planting the seeds in as many sections as possible demanded primary attention. With the exception of the Indian Mission, at Fort Defiance, Arizona, no institutional work, such as schools or hospitals, was inaugurated. But such a policy resulted in the Episcopal Church being "placed on the map" and foundations were laid which in the future were to become strong centers of Church life and influence.

In marking the transition from the old to the more modern conditions in New Mexico a factor, which aside from the building of the railroad, stands out most conspicuously, is the passage of the Reclamation Act. Before that time the Territory had remained, in the minds of people living in other sections of the country, only a vast, arid desert. At the time of the St. Louis Exposition in 1904, certain prize exhibits of the agricultural products of New Mexico served to bring the attention of many enterprising Americans to the possibilities of the Southwest, and the following year the trek of land-hunters began with New Mexico for its objective. It was soon discovered that the territory consisted of something more than a few fertile valleys and vast plains, fit only for sheep and cattle ranges, a land which a United States senator, on the floor of the Senate, once irreverently characterized as "the country which the Almighty forgot to finish". Since that time, however, the

America—Ancient and Modern

change has been rapid and with the building of the irrigation projects culminating in the great Elephant Butte Reservoir, the largest storage dam in the world, and constituting a lake forty-five miles in length, with a shore line of two hundred miles, there have already come under cultivation many hundred thousands of acres of fertile land, so that today New Mexico is primarily an agricultural state. In 1900 the population was but one hundred and ninety-five thousand, and today it is estimated, from Post Office records and election returns, that there are upwards of four hundred and fifty thousand people living in the State. But it is not only quantity but quality which has wrought great changes, for the newcomers consisted of hardy farmers from the middle west and people from the older portions of the east, who for health reasons had settled in this land of perpetual sunshine.

After the death of Bishop Kendrick, in 1911, two years elapsed before the vacancy was filled by the election of the Reverend Frederick B. Howden, rector of Georgetown Parish, Washington, D. C., who was consecrated in 1914. At that time there were not more than nine active clergy in the district, with four parishes and twenty-one organized missions. The communicants numbered two thousand and fifty-six. During the four and a half years that have elapsed since then the missionary district has grown considerably. Upwards of eight hundred and fifty persons have been confirmed. The communicants have increased about twenty-five per cent. New churches have been built and the number of active clergy has been more than doubled. There are now five parishes, thirty-five organized missions and some twenty-five unorganized or "preaching stations".

So far as the area is concerned the District of New Mexico is, next to Alaska, the largest of any of our

ecclesiastical jurisdictions in this country, embracing not only the State of New Mexico but a considerable portion of Texas. From Langtry, a small town on the Pecos River, which marks the extreme eastern point of the district, it is more than a thousand miles to Farmington, in the northwest, and it takes more than four and a half days to make the journey by railroad. With the exception of the city of El Paso, which now has a population of some seventy-five thousand, the Texas portion of the district is comparatively sparsely settled, the towns or villages being along the two lines of railroads. In this section also may be noted great changes. The old border conditions have passed away and exist now only in popular story magazines. The tourist may still see the famous saloon near the station at Langtry with its quaint sign, "Roy Bean, Dealer in Wines and Liquors and Law West of the Pecos", and it is easy to recall how this famous dispenser of justice only a few years ago was fining dead men for carrying concealed weapons and pocketing the funds, and rendering decisions that the killing of Chinamen was not a punishable crime because no mention of them was made in the statutes. Instead of these conditions we now have law-abiding citizens, schools, and churches, and, with the exception of a Mexican raid now and then, life moves as peacefully in West Texas as elsewhere in the country. Fifteen years ago El Paso was hardly more than a border village with all the accompaniments of such a place, saloons, gambling dens, etc.

The Reverend J. W. Tays came to El Paso in 1870, travelling the thousand miles overland from Austin, with his two little motherless boys, and founded the first non-Roman mission on the border. For several years he lived in a little adobe house, doing his own work and holding services every Sunday in one of his rooms.

America—Ancient and Modern

In 1881 he erected a frame church which was known as the "Little Watch Tower of the Rio Grande" which remained until the present church was erected in 1907. Today El Paso is one of the leading cities of the West and Saint Clement's parish, with its fine stone buildings, has nearly a thousand communicants and carries on a work of metropolitan proportions.

With the rapid progress that has been made in the material development of the Southwest, the Church has endeavored to keep pace, yet we have scarcely begun to cover the ground which the territory embraces. Vast areas, with towns and villages, remain untouched by the Church. The number of clergy is inadequate to meet the need of so large a field. Many new chapels and missions must be founded before we can take our proper place in the general development which has already been brought about and in which other religious bodies have had so large a share.

I have already referred to the work of the Spanish Friars among the Pueblos. For the most part these Indians still retain their allegiance to the Roman Catholic Church but they are only a portion of the Indian population of New Mexico, and it is among the Navajoes and Apaches that we find little or no trace of Christian evangelization in the past. To all intents and purposes these important tribes retain their pagan status. The Navajo Reservation, partly in Arizona and partly in New Mexico, contains approximately thirty thousand Indians, of whom about thirteen thousand live in the New Mexico portion. On the Arizona side there is the Church's mission at Fort Defiance, but in New Mexico work among these Indians was only started less than two years ago, when our San Juan Mission, near Farmington, was dedicated. The problem of evangelization in the case of these Navajoes is a many sided one.



BISHOP HOWDEN

In the first place they are a nomad people, herders of sheep, and they rarely remain in one place more than a few days. Again they possess a deep seated religious culture, however crude and strange it may seem to a Christian mind. Their folk-lore, tribal customs, traditions and peculiar superstitions all combine to make them look askance at a teacher of a "new" gospel. The point of contact, or avenue of approach, would seem to be the physical needs of these neglected children of the desert. To bind their wounds, heal their sicknesses and show by deeds of kindness the Christian gospel in action, offers the surest way for bringing them to a knowledge of the Christ. It is along this line that the San Juan Indian Mission Hospital is pursuing its work, which is steadily growing and already manifesting the fruits of the faithful efforts of our missionaries. Starting with a small building of five rooms and two women workers, we have outgrown the original equipment. The picture on page 734 gives an idea of the growth of two years. Two

America—Ancient and Modern

wards for bed patients have been added, also tents and other rooms, and our staff now consists of five women, together with the chaplain. The missionary-in-charge is Miss Mattie Peters, while Miss Isobel Ireland, or "Sister" Ireland as she is fondly known among the natives, a graduate nurse, has the direction of the nursing which goes on day and night. This nursing is not confined to the hospital but is also carried on as field work in the hogans or huts which, scattered over the neighboring desert, constitute the temporary abiding places of the Indians.

It is in this field work that we have the opportunity to help in one of the most serious phases of the Indian problem, namely, the high ratio of mortality among the children under five years of age. The saving of the babies is of special concern if the Indians are not to become a vanishing race, and the visiting nurse at work in these hogans is a most important agency which the Indians have been quick to recognize and welcome. Not only are the sick cared for but matters of hygiene and sanitation are looked after, the mothers are taught how to prepare the food for the infants and habits of cleanliness are being instilled in the minds of the families.

No field offers larger opportunity for the Church at the present time than does the Southwest—not perhaps in the sense of mere numbers but in the ministrations to the needs of people who live in a part of the country which is rapidly becoming an important unit in the national commonwealth. Here, more perhaps than to any other section of the United States, come health seekers suffering from the "Great White Plague", many of whom are unable to work and without funds. To care for them, to be able to offer them an asylum where with proper rest and food they may be restored to health and strength, is

surely a service and privilege of ministration which our Church might share with other Christian bodies to whom this privilege is, as yet, confined. To have a Church sanatorium of this sort is one of the projects which the missionary-district has inaugurated and toward the achievement of which we are still working and praying. Here too there are these interesting "wards" of the nation, the Indians. No sincere man who values the Divine Commission can fail to recognize in these children of the desert an appeal, as well as a challenge to the Christian Church, to manifest that brotherhood which goes beyond the barriers of racial distinction, to right the wrongs, to make some compensation at least for the injustice and spoliation which these pagans and their forefathers have suffered at the hands of "those who call themselves Christians", and to bring them, not by physical force or the sword, but by sincere friendship and interest, to the knowledge and ways of Him who died in their behalf.

And finally, here in this vast area of country amid its valleys, plains, deserts, forests and mountains, arises the consciousness of a new state, a baby only six years old, but filled already with dreams and hopes of soon growing to a manhood which will take its place with that of the great states in the union. What sort of manhood is this to be? What is to be the character of the civilization in this fast-growing Southwest? Surely the Church must have a vital share in the practical answer to these questions and by seizing present opportunities, by seeing to it that in the development now going on, the things of the Spirit shall not be forgotten, she will take an ever-growing part in the process of a true Americanization, so that what is now both "New" and "Old America", may prove worthy of the Flag of its adoption and of the Cross which its people were among the first to receive.

A WILD RIDE

By Archdeacon Stuck

IT was noon on Saturday when we left Nenana, 200 miles up the Tanana River, bound for Tanana on the Yukon, the town being at the mouth of the river of the same name. I had expected to leave on Friday, but even the *Pelican* gets into trouble with its engine sometimes and needs a day's tinkering. So I had given up the expectation of spending Sunday at Tanana, and was glad that I had not telegraphed my intention of doing so.

Drane, whom I had picked up at Hot Springs in his Peterboro canoe on my way up the river, had at that time just completed a camp-to-camp visitation of his scattered people in the thorough way that he uses, staying a day here, dropping down ten or fifteen miles and staying a day there, living with the Indians and eating with them and professing a general preference for a steady diet of boiled fish. He takes no staff or scrip (his paddle might indeed stand for the one, but a satchel of books does not represent the other) and contemplates the chances of drenching rain or wind storm with equanimity. He almost makes me feel ashamed of being able to concoct a curry and toss an omelette, though he does not disdain either when he boards us. Just before we left Nenana he had gone on a steamboat to Fairbanks, there to put a pack on his back and start on a 250 mile tramp over the hills to the Tanana Crossing, hoping to drop down to Nenana in a small boat before winter.

Occasionally an Alaskan missionary returns to "the outside" discouraged and dissatisfied, talking of the indifference of the whites and the ingratitude of the Indians. But no man of Drane's stamp ever leaves Alaska without a longing to return that is likely to overpower all other considera-

tions. He does not complain of the ingratitude of the Indians, because, in the first place, gratitude is not what he is seeking, but opportunity of service, and in the second place, a sensitive man rather shrinks from faulting the reaction lest the fault should indeed be in the stimulus—to drop into biological parlance. Indians do not differ fundamentally from other people. I have heard Negroes in Texas, poor whites in the mountains of Tennessee, and Italian immigrants in New York City charged with the same fault. I am afraid few of us are as grateful as we should be. Sometimes I feel myself like an Indian who has been given a knitted muffler or a flannel petticoat and has not said "Thank you".

So Drane packs his knapsack and goes on his way rejoicing, and I am thinking of him this lovely September, tramping his twenty or twenty-five miles a day, with an Indian and a dog at his side, both bearing burdens. Keeping his course along the high ridges, watching the everchanging glory of the autumn foliage of birch and willow and alder foiled against the steadfast green of the spruce in the valleys below, with the silver river winding in the midst, making his camp at dusk in a clump of cottonwood between a rippling brook and a roaring fire, visiting the villages of his people at the Salchaket, the Healy River, Lake Mansfield and The Crossing, he is gladly welcomed everywhere, and takes with him everywhere good cheer and kindly exhortation, the ministrations of the Church and the loving patient teaching of the Gospel. I tell him that when he is fifty years old we will build him a residence and buy him a Morris chair.



THE PELICAN LEAVING NENANA

A Wild Ride

Meanwhile Walter Harper and I are starting down the Tanana river on Saturday afternoon, purposing to spend Sunday at a considerable fishing camp near the mouth of the Kantishna, and bearing a number of native commissions from Mr. Drane. There was a baby to baptize that he had missed, a couple to marry that he had not been able to get together, a hymn book for Old Sarah at Minto, a package for Chief Alexander at Tolovana, several letters and parcels for people at the Kantishna.

We touched at Tolovana about five o'clock, the wind rising and the clouds heavy with rain, and, even as we touched, came a Signal Corps man from the telegraph station with an unofficial message from the Hot Springs operator that a four-year-old son of Titus at the camp at Baker Creek had fallen into a cauldron of dog-feed, just removed from the fire, and had been so badly scalded that unless taken at once to medical aid he would die.

"It looks as if it's up to us," I said to Walter, and Walter, never loath at any sort of adventure or special stress, responded, "All right, I'm with you."

We bade the Signal Corps man get word sent from Hot Springs to Titus at his camp that we were coming and to watch for us with a lantern; we abandoned our unexecuted commissions then and there, dumping the packages and letters for such chance of delivery as might occur, and we set ourselves for an all-night run to Tanana through darkness and storm.

It was already dark and stormy when we touched at Baker Creek three hours later, guided by Titus's lantern on the shore. The camp was amidst shallows on the wrong side of the river and we had to feel our way across, and land, at last, much below the camp, tooting the siren and flashing the searchlight. Presently Titus and his wife brought the child to us in a birch bark canoe and we embarked father and son. My heart went out to the

poor mother as she paddled back to her lonely camp, while we cautiously reversed the engine and backed out from the sand bars into the main stream.

The child, already swathed in oil and cotton by the kindness of white people at Hot Springs, and wrapped in a blanket, was made comfortable on one of our air cushions surrounded with pillows. I noticed at once, with grave concern, that he was in no pain. It is a wonderful mercy of God that injuries beyond a certain severity seem, in many cases, painless; that great pain is itself an analgesic; but I think such insensitiveness is evidence of very great shock and gives unfavorable prospect of result.

Beyond a certain restlessness and an incessant craving for water the child gave no sign of suffering at all. There came to my memory a woman in Dallas, burned over her entire body by a gasoline explosion, to whom I was summoned at the hospital. She was perfectly conscious and entirely without pain. She knew she would die and begged that her own parish priest, just started on his summer vacation, might not be brought back, but that I would take charge of the funeral. I stayed with her till she died a few hours later, and she was conscious to the last and had not a moment's pain. It seems hard to believe that burning to death can be painless, but I know that it can and I like to think that the blessed martyrs who suffered at the stake felt no more than the overwhelming shock of the enveloping flames.

This child, it appeared, had stepped backward into a great pot of boiling fish and corn meal, newly set upon the ground from off the fire, and had literally sat down in it, breast and back and loins and thighs being scalded. The Indians are often very careless in matters of fire and cooking, no small proportion of all injuries amongst them being burns and scalds, but in-

A Wild Ride

deed it is difficult to be careful about fire in open air cookery.

It was now pitch dark and rain was coming in heavy gusts. We had an hundred miles to travel down a river difficult enough in the daylight, with a tortuous channel full of shoals and sandbars, and we had to get out of its mouth into the Yukon through an intricate, unmarked passage that often brings grief to the steamboats.

All night long Walter was at the wheel, save for necessary occasions of a few minutes at a time, while I did what I could for the child (the father fallen heavily asleep) and brewed alternate pots of coffee and cocoa, hour by hour. Now and then I would slip on my oilskin and go out upon the after deck, and, waiting till my eyes were grown accustomed to the darkness, strive to discover our whereabouts, but I could see nothing but the immediate water that caught the light of the cabin windows, and was soon glad to go in from the wind and the rain.

It is just such an occasion as this that puts my friend and companion of many journeys (of which this is the last) on his mettle, and it will be just such occasions of stress and strain and emergency that will prove his value in the Aviation Corps that he goes out hoping to join this fall—instead of to college as I have so long planned and expected.

With the engine room door shut tight that no least gleam might enter from the electric-lighted cabin; with the steering window wide open despite the rain that beat upon his face, peering into the darkness ahead for what indications I know not and can scarce imagine; with his hand upon the throttle when the laboring of the engine gave warning of shallows, and instantly upon the reverse when the water shoaled so much as to threaten grounding; hour after hour we sped down the river, until as it grew to daylight we made our way neatly and safely out

of its mouth into the Yukon, and turned our bow upstream for half a mile to the mission hospital.

I could not have done it myself to save my life or even to win the war. I have not the sight, nor the sense, nor the nerve. No one, save a man with eyes like an owl and reading water as who should read a book; no one, I think, who has not spent his boyhood in a birch-bark canoe and so come to an intuitive *feeling* of water, could have brought that launch one hundred miles lickety-split down the Tanana River in the pitch dark and the driving rain, and have touched bottom but once—and then only for an instant.

We reached the hospital at five in the morning, just twelve hours after the accident happened, and soon had the housekeeper aroused and the child in bed—but even then our task was not done. We have no physician at our Tanana hospital, and, I suppose, cannot hope for one until after the war; meanwhile the surgeon at the army post three miles away—swarming with Alaskan recruits—is kind enough to attend to urgent calls. Moreover, as it happened, our nurse, having no serious case on hand, had gone to town the night before to a dinner in honor of the visiting governor of Alaska and had been prevented by the storm from returning.

So down town we went, and first I must find and arouse Miss Rowntree and then Dr. Leonard; when I had embarked them both we turned head upstream again and I had just time to make them their morning coffee before we finally tied up at the mission. At seven o'clock, when nurse and doctor stood at the child's bedside I felt my responsibility ended and all that we could do accomplished, and I went to bed. Walter took a bath and walked down town to see his married sisters—youth can take such liberties with itself. It was not until I awoke at three in the afternoon that I learned that the poor child died at eleven.



THE SENDAI KINDERGARTEN CELEBRATES THANKSGIVING

GUESTS FROM TOKYO!

By S. T. R.



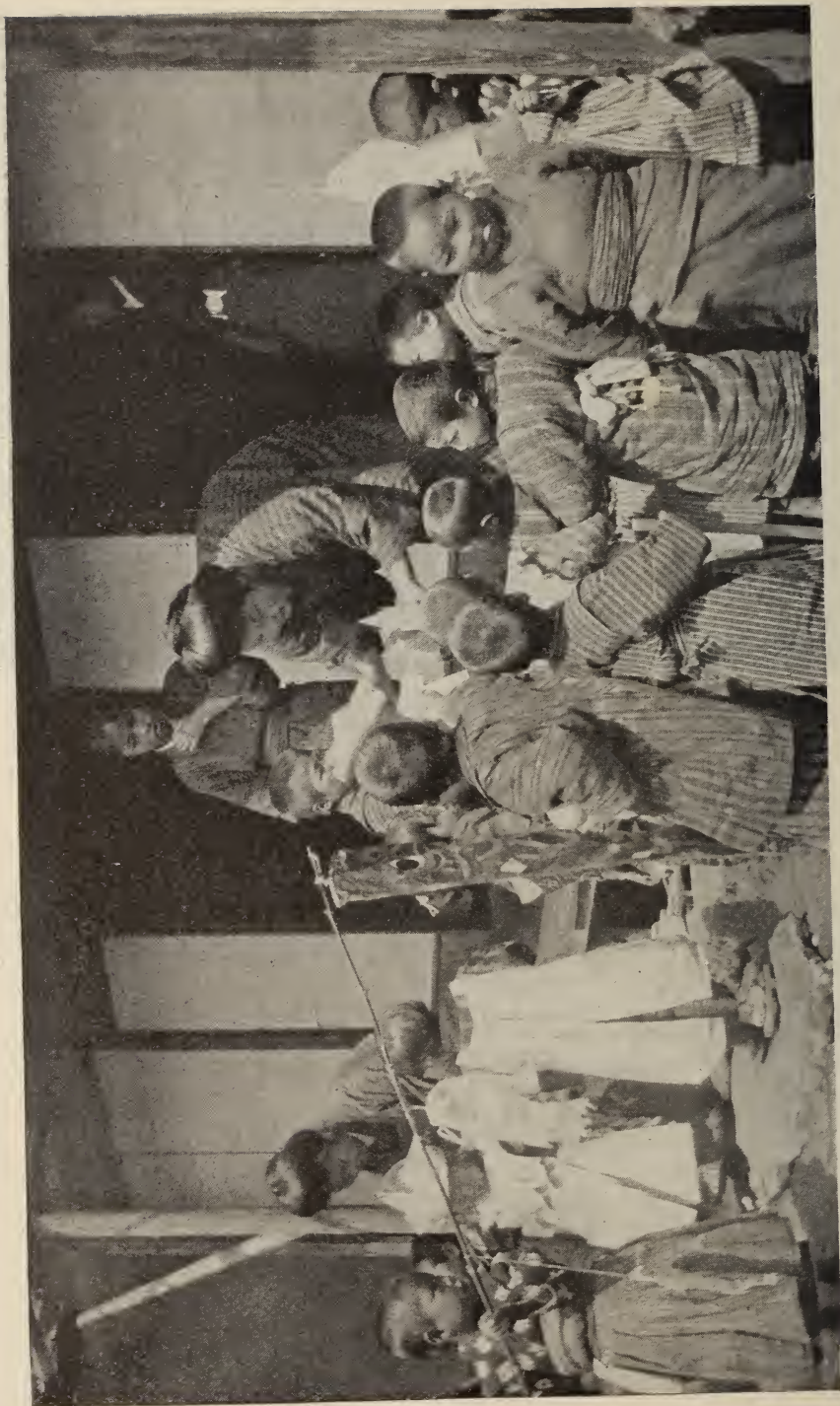
“GUESTS from Tokyo!” It has a magic sound, has it not, even to you hospitable Americans who have guests all the time from everywhere — but you must have spent a winter or two in an inland city of Japan and had invitation after invita-

tion to travel twelve or twenty-four uncomfortable, ill-ventilated hours in a Japanese train to visit you, politely declined, to really know the thrill we felt when they wrote that they would come. And come they did. Two lovely ladies came all that long tiring

journey from Tokyo to Sendai, for two short days to see us at The Church Training School for Mission Women — just two days and not a minute longer, because they must get back to their own station by Sunday morning.

If we were enthusiastic over their mere arrival, you can imagine our joy at their introductory words, “Now we didn’t come to rest, we came to see all that you are doing at *Aoba Jo Gaknin*.”

The regular daily class-room recitations or lectures they could not attend because they were here over a holiday, a kind of Japanese Harvest Home festival, which the Church in her wisdom converts into Thanksgiving Day, November twenty-third. But



GIFTS TO THE "LESS FORTUNATE" LITTLE ONES FROM THE SENDAI KINDERGARTEN

Guests from Tokyo!

they saw almost everything else we do, and in the proper order.

First they saw how the school begins every day—with praise and prayer—and very many days throughout the year, with the Blessed Sacrament. We went together, at seven in the morning, to the church where that priceless service gave us the first and best chance to express our thanks for the fruits of the earth and all the other blessings of this fast flying year. And one of the things to be most thankful for was that there were twenty-five Japanese girls there receiving grace to help them become missionaries to the women of their own country.

After thus giving thanks ourselves, the guests saw *Aoba Jo Gaknin* teaching other people, very little people, how and to Whom to be thankful. We have three kindergartens connected with the kindergarten teacher training department of the school, and it was hard to decide which of the three Thanksgiving celebrations to show the willing guests. But the main kindergarten is here in the school compound so we followed the line of least resistance, and Miss Correll, who is the head of the kindergarten teacher training department, conducted them there. Each child had brought, during the week, some offering as an expression of his own gratitude to be sent to children less fortunate, and this year all these sundry things, little potatoes, big radishes, bags of rice, apples, turnips and beans had been arranged to represent a formal Japanese garden. Around this the Thanksgiving hymns were sung, and games played, and around it too, we sat in awed silence while one of the guests from Tokyo played for us on the piano.

And the rest of the kindergarten part of the story is that later all that goodly supply of food was taken from this one to another of our kindergartens, the one for children who have very, very little of this world's goods,

and by the strenuous labors of the girls in our kindergarten teacher training department, made into a generous feast for some half a hundred people—kindergarten scholars and their mothers. Had you been there to stand in the background and watch the swiftness with which the chop-sticks worked and the obvious pleasure with which the food was disposed of, you would have realized as did we that a generous and well cooked meal is no ordinary event in the lives of those partaking, and you would have been thankful with us that the other little children of the first kindergarten had been taught to express thanks by giving so that these might be made thankful by receiving.

But do not think that because the story jumped from morning exercises to evening feast that the guests from Tokyo had been allowed to dream away the light. Far from it. They had been set to work on Red Cross garments during the late morning hours; for we manage to squeeze in a little such work on holidays at *Aoba Jo Gaknin*, and in the afternoon they had been duly "exercised" to see the historic shrines of Sendai, the burial place of her ancient feudal lords. It is a charmingly picturesque place, led up to by old, irregular, mossy gray stone steps, and over-shadowed by tall black cryptomerias—restful, but oh so dim and hopeless with no sign of the Sun of Righteousness there. I regret to say that they did not see the historic relics within the ancient shrine. We had expected to see them but upon being politely but firmly requested to remove our shoes and walk over seventy-five feet of cool gray granite pavement (in November) we, with equal politeness and firmness, declined, and said we should rather ramble over the hills anyhow—and we did.

Having thus on the first day showed the visitors how the school worships, and how the school, while training its

Guests from Tokyo!

own scholars, teaches the children of the city, and how the school teachers play on a holiday; on the second day we showed these amiable and energetic guests how *Aoba Jo Gaknin* gives practical experience to the scholars in its mission woman's training department, and through them carries the good tidings to isolated villages scattered throughout Miagi province.

We started about ten in the morning, one guest, Miss Correll and three students to Fukuda; the other guest, two students and I, to Oide. They had five flat miles across the rice fields, with low hills on the horizon—and the camera! We, four miles up hill and down, near the river—and the views!

Out through the city streets we went, and on across the shallow hurrying river, then we left the highroad, turned to the right and clambered up a steep hillside to a quiet little tea-house set in the midst of ruby-red maples, with a view out over the city to the ten-miles-distant sea. This was not a part of a regular country-station trip, to be sure, but you see it was a holiday, because there were guests from Tokyo, and we had started in plenty of time. So there we rested, made hot tea, and ate at least half of our lunch, then went on our way rejoicing, to Oide.

Oide is not really a village, but just a place where the farmhouses are grouped together and where a poorly built and worse equipped schoolhouse gathers in children of all ages from the surrounding valleys so that they may learn to read, to write and to reverence the Emperor. In a dilapidated farmhouse two doors away, we rent the use of two cold, bare rooms, and on Saturday afternoons gather them in—children of all ages but equal poverty—and try to teach them to be clean, to be kind and to reverence the King of Kings.

Into a room with literally nothing in it, some thirty children, having been

formed into a semblance of a line by the boy whose duty it was to form them, came marching, with dirty clothes and dirty hands, but *wiped* noses (we've gotten that far, anyway!) and eager faces. And I think there was a lump in the guest's throat, when, after they became quiet, led by the young Japanese teacher they began to sing *All things bright and beautiful*. Then after the very brief opening service, very brief because they don't know enough there in Oide yet to be elaborate, there came the Bible story and memory work, then another hymn which they all know and love, a short prayer and "good-bye" until next Saturday. Not much of a Sunday-school, as Sunday-schools go these days, but perhaps some day, *some day*, there will be a church at Oide if we—and you—keep on working and praying. You never can tell, you know.

It's never fun to come home the same way you went, so we didn't. Instead of following the road we struck out "cross lots", as we used to say in New England, and followed a meandering narrow path, first through a small bamboo grove, then up a wooded hillside; down again to the brook; up through the brown autumn scrub growth to the hill-top again. A pause there, to look back at the winding river, the russet and red and gold-clad hills, and the blue mountains far away against the setting sun. Then down again, and up again to the last pine-crowned ridge on which again we pause, this time to look out to

The white-sailed, wind-swept sea,

Stretching so wide between mine and me.

Then down again by a twisting stony path to the busy city evening streets, to our own low, broad-roofed gate, and into the quiet dusky garden, with oh! such a thankful heart, for hill and sea and sunset views; for strength to walk and to work; for the little leaven which is leavening this whole great lump of materialism; and for guests from Tokyo.



TWO OF THE TEACHERS WITH SOME OF THEIR PUPILS

A TENNESSEE TRAINING SCHOOL

THE Hoffman-Saint Mary's Industrial Institute for the Christian and industrial education of colored girls is located in Tipton County, Tennessee, about forty miles northwest of Memphis, on the Louisville and Nashville Railway. The Post Office is Keeling, Tennessee. Within a radius of fifty miles there are no less than 150,000 colored people, who are in great need of the teaching of the Church and whose educational opportunities are few and meager. Of the great majority it may be said that their idea of life and religion is little better than that of their grand-parents in the days of slavery; and yet there are many thousands who are anxious to improve themselves and rise to a better efficiency for the service of God and country.

Five years ago Bishop Gailor sold a building, which had been given for work among colored people by the late Dr. Charles F. Hoffman, of New York, and with this as a nucleus raised enough money to buy a beautiful tract

of land, one hundred acres in extent, on the main highway between Memphis and Bristol, and to build a cottage for the principal of the school, and a schoolhouse which is only partially completed.

The school has been heartily welcomed by the colored people of the neighborhood, but because our building is inadequate we are unable to accommodate all the day students and boarders, who are constantly applying. Each year we have had to turn away students; but we have been able to take care of fifteen boarders and about thirty day pupils.

The work of the school includes instruction in sewing, cooking, laundrying, housekeeping, besides the regular studies up to the eighth grade; and it has received the cordial approval of those competent to judge. The inspector of the national Bureau of Education at Washington visited the school unexpectedly last year and made a very complimentary report, which was published in the government survey; and

A Tennessee Training School



THE FIRST GRADUATES

the state Department of Public Instruction also commended the school and said that all that was needed was more room and better equipment.

Unfortunately the Board of Missions has not felt able to make any appropriation to this school, except to grant from the Fund of the Woman's Auxiliary \$300 towards the support of two teachers; and yet, through the generous help of various Branches of the Auxiliary, the bishop of Tennessee's Guild for Colored Work, and other friends, the school has come through the year without a deficit.

To show the spirit that actuates these young Negro girls it is splendid to record that during the past year they raised and contributed to the Church and the Nation no less than \$148.54 as follows, viz.: Church War Commission, \$3; Bishop's Guild, \$3; Junior W. A., \$2.50; Episcopal Endowment, \$2; Diocesan assessment, \$10; Diocesan Board of Missions, \$5; Diocesan Board of Religious Education, \$1.50; Board of Missions, New

York, \$50; two bags of peas cultivated by the girls and sold for our boys in France, \$16.54; package of bandages for wounded, \$5; two packages of clothes for French babies, made by the girls, \$25; and war thrift stamps, \$25.

If only we could complete our building at a cost of \$4,000 and could have a guarantee of income, say of \$2,500 a year, we would have by all odds the most prosperous and most efficient industrial school for Negro girls in the Mississippi Valley. It is a crying need.

It ought to be said that the success of this enterprise is due for the most part to the untiring labors of Archdeacon Demby, and his most efficient wife. Archdeacon Demby has just been elected bishop-suffragan for Negro work in the Seventh Province, but he does not intend to abate in the slightest degree his interest in the Hoffman-Saint Mary's School, which is largely his own child.



SOME OF THE GIRLS



THE CRADLE OF OUR CHURCH IN CHINA
The Church of Our Saviour, Shanghai. It is now replaced by a finer building

THE FIRST CHINESE BISHOP

By the Reverend S. Harrington Littell

THE general synod of the *Chung Hua Sheng Kung Hui* (Chinese Holy Catholic Church), at its third triennial meeting in April, 1918, confirmed the election of the Venerable Archdeacon Sing, as assistant bishop to Bishop Molony in the diocese of Chekiang. Bishop Graves, as chairman of the House of Bishops, has taken order for the consecration of Archdeacon Sing on October second, when our Communion will add another, the twelfth, to the number of its bishops in China, and the first native of China to be received into that number.

In recent years we have seen many and unexpected developments in the Church's life and work; but few of us expected to see in our own time, the beginnings of a native episcopate. Born in 1861, in a Christian family, son of a priest of the Church, the bishop elect has been brought up in the Faith, and bears a character above

reproach, and is a leader in all good works in his diocese. He rejoices in his family, carefully brought up in the nurture and admonition of the Lord. His eldest son is a priest in the diocese of Shanghai; his second son, a graduate of Yale, is a missionary doctor in Changsha; and his third son, a senior in Saint John's University, Shanghai, is president of the Christian Association, captain of the football team, and an all-round athlete. His daughters are married to earnest Christian men, and their children begin the fourth generation of Christians in the Sing family.

The service of consecration is to be held in the splendid new Church of Our Saviour, Shanghai, built entirely by the offerings of Chinese under the Reverend P. N. Tsu's leadership, on ground purchased without help from the American Church. The co-consecrators, D.V., will be Bishop Iliff of Shantung and Bishop White of

The First Chinese Bishop

Honan. Thus the American, English and Canadian lines of succession will unite in consecrating, on Chinese soil, our first Chinese bishop. How different it all is from the consecration of the first American bishop! The years (only 134) since Bishop Seabury's consecration have seen such expansion in the interests and spread of Christendom that we may well look for the fuller gathering into the Kingdom of all nations, tribes, kindreds and languages, and our prayer is that God will hasten His Kingdom.

A friend of the bishop-elect, Mr. H. W. Mou'le, gives us a glimpse of his life which I think well worth quoting:

"Archdeacon Sing was born at Ningpo a few days before the Taiping rebels entered the city, and he would probably have lost his life but for the promptness of a lad of fifteen. His name, Tsai-shêng, means "twice-born", and it seemed to acquire new meaning that day, just as it did later when he was born again into the Kingdom of God. Like many men of strong character he owed much to his mother (she still lives at the age of seventy-six), who gave him all his earliest teaching. His father was born in 1827, and was originally an artist; he heard the Gospel, believed and was baptized, became a catechist of the C. M. S., and on June 6, 1875, was ordained deacon by Bishop Russell. He was ordained priest in 1876,—the first Chinese, at least in this part of China, to take Anglican orders, just as his eldest son is now to be the first Chinese bishop. He lived till 1899, the much respected and saintly pastor of the Sanpoh district of Ningpo. Besides the subject of this notice he had three sons (one of them the first Chinese pastor of the Anglican Church at Hangchow) and seven daughters. Six of the daughters married pastors or church workers.

"Archdeacon Sing is a man of great energy and ability. His big, round,

good-natured face, full of intelligence and character, his rather short and portly but most active figure, his prompt decided voice and merry laugh, are well known throughout the length and breadth of the diocese of Chekiang. He is famous for common sense and for a very clear head. He went to school first in 1870 under Bishop Russell, and later became one of J. C. Hoare's first and best pupils. He was a member of Hoare's first divinity class, and can tell many curious stories of his experiences as such. From his nineteenth year to about his fiftieth he taught in Trinity College, Ningpo, under the C. M. S. In 1889 he was ordained deacon by Bishop Moule, and in 1890 priest; and during the latter part of his time as teacher he was also acting pastor of various churches. In 1910 he was made archdeacon together with his friend and colleague, W. S. Moule. On giving up college work he became pastor in Ningpo city, at the same time doing much of his best and hardest work as president of the Chinese Church Missionary Society—in both of which posts he showed increasing powers of organization and administration. So he did in work in the huge district of T'aichow during part of the same period. And so he has as member of countless committees. In February, 1917, while still maintaining his diocesan and various other activities, he became pastor in Hangchow, with the Reverend K. E. Zi as his curate or assistant.

"And now after his many years of incessant hard work and very varied experience, he is called upon in his fifty-seventh year to enter on a yet harder work and a new experience as an assistant bishop. Many eyes are upon him, and we doubt not that many prayers are ascending on his behalf, that he may take up his new great office in the power of the Holy Spirit and be enabled to exercise it wholly and altogether for the glory of God."

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

IN response to a very general demand, Dr. R. W. Patton has prepared for publication a strong plea on behalf of the Church's work among the Negroes. This we are issuing in pamphlet form under the title, *The Church and the Negro: A Problem of Christian Democracy*. The price is ten cents. The pamphlet traces the development of democracy in the Anglo Saxon race, emphasizes Christian education as the corner stone of democracy, and urges the need of educating the Negro if he is to become an element of strength in this country. Every student of this year's senior textbook should read this pamphlet in connection with Chapter IV. For a general study of the Negro in the South, there is no better book than Dr. W. D. Weatherford's *Negro Life in the South*, published by the Association Press in New York. As a supplement, however, to this book, Dr. Patton's pamphlet should be read.

Miss Boyer's *Suggestions to Leaders* accompanying *Our Church and Our Country* will be a revelation to those who think of domestic missions as merely the attempt to extend the Church among the people of the United States. Miss Boyer interprets the term as the expression of an obligation on the part of the Church to develop and maintain everywhere within the United States so high an ideal of Christian democracy that America may be a source of light and inspiration to the whole world. This will enable leaders so to present the material in Bishop Burleson's book as to make it an appeal of world-wide

significance, and thus will supply the need on the part of many leaders who have written me to the effect that, in these stirring times, they must have some topic of wider scope than merely "domestic missions". It was to answer this demand that I recommended, as an alternative to our own textbook, Murray's *Call of a World Task*. Miss Boyer's admirable interpretation of the former, however, now makes the alternative less necessary, though in any case Murray's volume should be read.

The Board of Missions has recently come into closer relations with the Missionary Education Movement through its action in voting to contribute to the financial resources of that organization. This is in line with the policy of the Educational Department, to use, as far as practicable, the publications of the M. E. M. as material in our own study classes. This will mean a great economy of labor and expense even if, in certain cases, we find it advisable to issue some material to supplement the M. E. M. books, as we did in the case of the Churchman's edition of *The Why and How of Missions*. Another new plan by which we hope to add to the promptness and efficiency of the Educational Department is one whereby in future my office will be responsible for the preparation of all Senior textbooks, while all Junior material will be prepared by the Junior Auxiliary. Such a division of labor will, we hope, render unnecessary the large amount of just criticism which has fallen to my lot in connection with promises unfulfilled.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The overwhelming extent of the terrible calamity which has come to Minnesota through the recent forest fires is shown in the following from Bishop Morrison of Duluth, which comes just as we are going to press:

We have just been visited with a terrible fire which swept over one hundred miles of my diocese in one evening. More than a thousand people were burned to death, multitudes were injured and thousands lost their homes and all they possessed. I have lost churches and parsonages and must begin over again the work of construction. When a man is in his seventy-fifth year these sorrowful incidents make him sad and weary.

✱

Although no direct word has been received, we have reason to suppose that the new buildings at Mayaguez, P. R., were not damaged by the recent earthquake and tidal wave. The Reverend F. A. Saylor wrote on August 24 as follows:

SUNDAY, August 18, was a red letter day in the calendar of Mayaguez. Bishop Colmore came over to lay the corner stone of the new school, which is fast nearing completion. The concrete work is done except for the upper portion of the tower. The floors and roof are being made ready, and the plumbing is being installed.

On Sunday the bishop took the early celebration of the Eucharist and at 10.30 we had our morning service in the temporary quarters. After morning prayer, we all marched over to the new building, where a service was read and the corner stone put in place, and the bishop preached a sermon. Many people from the town were present and many of the workmen, who were interested in the growth of the mission. (Since the above was written a cable from Bishop Colmore confirms the fact that the new buildings at Mayaguez were unhurt.—Ed.)

The publication in THE SPIRIT OF MISSIONS of the series of historical articles on the early days of our Church has brought out many reminiscences from our readers. The following letter from the Reverend Dr. LeBoutellier of Scottsville, N. Y., gives some facts which we think will be new to many Church people:

I READ with much interest the article in the last issue of THE SPIRIT OF MISSIONS on the Church in Colorado. The portrait of Bishop Spalding is extremely lifelike. I was his dean and the rector of Grace Church at Colorado Springs for a number of years. I found when I came at the invitation of Bishop Spalding that the parish was in debt to the amount of about fifteen thousand dollars. This startled and staggered me, but the wardens and vestrymen in the optimism of that day seemed to lose no sleep over it. The rector did not share the feeling and at once went to work, and roused the vestrymen, not one of whom, however, was at the time wealthy in the modern sense. The story met a generous response in the East. Phillips Brooks and his brother Arthur contributed well and got others for me. By August 1, 1880, with some local assistance the whole debt was paid and a rectory purchased. Meantime we built a chapel at Manitou. The growth from that time on was almost phenomenal owing to the influx of people coming to us from the East.

Colorado Springs had become by this time a famous health resort and a very considerable part of the population of the attractive city and region about were English people of prominence and education. The son and daughter of the late famous Canon Kingsley were parishioners. He himself spent some little time at Colorado Springs and on one occa-

Our Letter Box

sion occupied the pulpit; needless to say that the fame of the illustrious Englishman filled the beautiful church to overflowing. The incident of the strange beetle encroaching on his manuscript is familiar. The writer was succeeded by the present Bishop Brewster, whose record for effective work there is fine. But the story of those four years is crowded with incidents of extraordinary and to some extent of pathetic interest.

✦

We are indebted to Mr. C. T. Pascoe, one of the secretaries of the S. P. G., for the following written by an English clergyman who had been asked for some information concerning the late Bishop Whipple:

I HAVE a very special interest in Bishop Whipple. I travelled with him in 1865 from Naples to the Holy Land taking Egypt *en route* and whilst in the Holy Land I prepared a young American named Adams, then a student at Harvard University, America, for baptism, and the bishop baptized him on the banks of the Jordan that same day. The Greek (Church) Monks at Mars-aba had put us—a large party—up in the convent for a night and during the evening a friendly discussion arose between the bishop and two American dissenting ministers on the subject of baptism. Bishop Whipple in a most orthodox and clear manner expounded the doctrine of the Church on that sacrament, and Adams was much impressed by it. Next morning during our ride onwards to the Dead Sea this young man asked me as to what was necessary “to belong to the Church”. I told him,—and asked him if he had been baptized. He had *not*. And then I suggested to him—and begged him—to speak to the bishop on the subject. And then, to cut a long story short, it ended in the bishop baptizing Adams on the banks of the Jordan, I holding in my hands a dragoman's large tin cup filled with Jordan water! The bishop was a good deal knocked up with his expedition (two nights out from Jerusalem) and I am afraid he stood too

long in the sun at Adams's baptism. And it ended in his being unable to accompany me through the Holy Land. He begged me, however, to go on, and I did so—with another friend. On my way homewards, at last, from Damascus, later on, the steamer in which I was a passenger took up Bishop Whipple at Jaffa on his way westwards. He was still very weak and was not allowed to go ashore at Alexandria, where I disembarked. He went on, later—to Trieste. I never saw him again. I have sketched out all this, as I think it may interest you.

✦

The following has come from one who, by reason of her life in Army Posts in various parts of the Church's missionary field, ought to be speaking from intimate personal knowledge of the facts:

MAY I mention one need in the mission field that I am always conscious of? It is that we send our missionaries out to fields without a dollar to work with. How can men and women extend their work when they have no means? I hope and pray that one result of this terrible war will be that the laity will give so that men and women who have consecrated themselves to God's work may be able to do it instead of cooking and scheming to make a dollar do double service because of their very inadequate salaries. I sometimes feel that the clergy do not present the needs of the work as they should. Some are afraid of its being said “always begging” but I feel that if people are rightly taught that they will not consider the practical needs of missions as “begging”.

✦

A recent letter from Shanghai contains the following:

AT the thirty-ninth annual commencement of Saint John's University, Shanghai, announcement was made of a gift of \$80,000 from the China Medical Foundation of the Rockefeller Board for the improvement of the School of Science. A considerable part of this sum will be used to build and equip a laboratory.

"AND SOME AN HUNDREDFOLD"

By the Reverend R. Bland Mitchell

THE old adage says that people "cannot do two things at once". But where Christian citizenship and stewardship are involved the impossible becomes easy of achievement. Witness the experience of Christ Church, Emporia, Virginia.

The Reverend Norman F. Marshall became rector of the parish last Palm Sunday. He brought with him the conviction that our Lord meant what He said when He commissioned the Church to make Him known to all men. And Mr. Marshall backed that conviction with the enviable record of never having had a parish of which he was rector fall short of its minimum apportionment.

Naturally things began to happen. He found his new parish struggling with a \$5,000 debt, and that in four years less than \$100 had been given for the work of the Church's Mission. With the anxiety of a great hope he delivered his message and asked that on Whitsunday the congregation make an offering of \$100 towards its apportionment of \$54. Was it the rector's enthusiasm or was it, as always, that the people were anxious to follow the lead of a man in whose sincerity they had come to believe; who held up to them the high things and the significance of expressing concretely their gratitude to God for the blessings of the Revelation? At all events, that parish fittingly observed the Church's Birthday by making an offering of \$165 for the extension of the Kingdom. Incidentally the current apportionment was met and back apportionments for more than a year as well.

The rector thanked God and took courage. He also caused rejoicing at the Church Missions House for the in-

creased help given in keeping open the lines of communication to the missionary army out on the Church's firing line. But he was not unmindful of the Nation's warfare—and thereby hangs the tale of how the adage quoted above was contradicted.

Our genial Uncle Sam had been offering in Emporia, as everywhere else, a most attractive opportunity for furnishing him with funds wherewith to put the German where he belongs. "W. S. S." was what this beloved Uncle said. Mr. Marshall heard him and bethought himself of those back apportionments which Christ Church had forgotten to take care of. He launched the plan of having the people contribute War Savings Stamps to cover those back apportionments (totaling \$167.88) the Board agreeing to accept them at maturity value for that purpose.

Again the call was made on a high plane. To quote the rector's pastoral letter: "Neither you nor I are interested in mere debt paying to get rid of an overdue worry. We are interested in the continuous obligation of His soldiers and servants. 'The apportionment is not a sum but a sign; not a method but a means; not a tax but a test; not our dollars but our devotions.'" And of course it was pointed out that the plan would help two great causes at the same time—the Nation and the Church.

The result? The Board of Missions has received War Savings Stamps for which the people lent the Government \$138.27 and for which the Board of Missions has credited the parish with \$165. A check for the balance, \$2.88, accompanied the stamps and Christ Church, Emporia, has in six months placed itself on the honor

And Some an Hundred Fold

roll for this year and four others. And yet some people say that meeting the war's demands makes against the support of the Church's Mission!

It came about through the rector's determination backed by a united vestry accepting the obligation; the action and enthusiasm of two classes of boys in the Sunday-school, one of them of small boys; the co-operation of an organized Bible Class which raised over \$25; and, finally, unity of action in a common cause.

Mr. Marshall modestly says: "If we can do it anybody can who will"; and, "Now the way is clear to settle

down to the \$5,000 debt." And no one can doubt that after having burnished up their vision for the world parish the members of Christ Church, Emporia, will find their local task much easier of accomplishment.

Note: The Board of Missions will welcome correspondence with any parish which desires to have War Savings Stamps accepted at maturity value on back apportionments. It is understood, of course, that they cannot be so accepted on the apportionment for the current year.

MARY E. HART



LAST August there occurred in Rochester, Western New York, her lifetime home, the death of Miss Mary E. Hart. The tidings brought a sense of loss far beyond her own diocese. Wherever the Little Helpers have been enrolled, Miss Hart's name was known and loved. In 1891, with her little nephew, Gaylord Hart Mitchell, she began this work of missionary training for the children of the Church. It was training for the children, often a much needed reminder to their parents. It emphasized the principle of a begin-

ning, with baptism, of the missionary life; the need for constant practice of that life in prayer and giving, and the fact of the continuance of that life beyond death and the grave.

Begun with her little nephew, it early became his memorial, and her absorbing interest in it never failed. Those who knew Miss Hart personally or by correspondence, associate with her an exuberant enthusiasm for this and all other interests of the Church to which her life was closely bound. A simple example will show that there was something beside enthusiasm which kept her to her task.

We remember the story of one hot summer day, when she and her sister, as hot and indisposed for effort as their neighbors, approached the place of meeting of some young girls. Outside the door Miss Hart paused and pulled herself together. "This is going to be a *good meeting*—a *splendid meeting!*" she said, and so went in.

She has left to us all, her fellow workers of many years, and to others who shall take up the work so dear to us, this example of that which must bring blessing to every work—enthusiasm, prompted and sustained by the constant sense of duty.

MEETING OF THE BOARD OF MISSIONS

THE meeting of the Board of Missions on October second, after the summer recess, was well attended, twenty-three elected members being present. Bishop Perry and Dr. Stires are in France and Dr. Freeman is engaged in war work in this country. The Board had the pleasure of welcoming the new domestic secretary, the Reverend Francis S. White, and two new members, Bishop McCormick of Western Michigan, in place of the bishop of Marquette, resigned, and Mr. Mortimer Matthews of Cincinnati, in place of the late William R. Stirling of Chicago, both representatives of the Fifth Province. The foreign secretary was not present. At the urgent request of the bishops in the Orient Dr. Wood is making a tour of the missions in the Far East.

The treasurer's report showed that the receipts up to September 25th were \$11,793 less than last year, but that the \$100,000 mark on the One Day's Income Fund had been reached eight weeks sooner than in 1917.

The Board was gratified to hear that Western Colorado was not only the first missionary district to complete its apportionment but that it had exceeded it by fourteen *per cent*. They also received with appreciation the request of North Dakota that its apportionment be increased from \$2,000 to \$2,500.

The apportionment to the Church for the year 1919 was fixed at the sum of \$1,590,000, to be distributed among the various dioceses and districts on the same basis as heretofore.

The Fort Valley Negro School in Georgia has become a Church school. The diocese of Atlanta and the American Church Institute for Negroes having each contributed \$2,000 a year toward the running expenses, the Board made an appropriation of

\$6,000 likewise, in accordance with its previous agreement.

Bishops Graves of Shanghai and McKim of Tokyo complete this year their twenty-fifth anniversary as missionary bishops. Appropriate Minutes passed by the Board will be found on page 724 of this issue.

In the August SPIRIT OF MISSIONS we printed a very interesting account of the visit of the recording secretary to the biennial synod of the Church in Newfoundland as the representative of the Board. As a consequence of this visit, the Board had the pleasure of welcoming Canon Smart of Heart's Delight, who bore the greetings of the bishop, clergy and laity of Newfoundland. Canon Smart told of the progress which his diocese is making toward self-support, having reduced its appropriation from the S. P. G. to less than \$1,000 at the present time. By another year Newfoundland hopes to be self-supporting and she is already reaching out to help others. The Board was especially impressed by Canon Smart's account of the first Sunday-school offering of the diocese, made at the recent synod, amounting to \$3,100, for the support of missionary work in the English diocese of Shangtung, China.

THE EXECUTIVE COMMITTEE

THE executive committee met as usual on the day preceding the Board meeting and transacted much routine business. The appointments made and other changes in the missionary staff approved will be found on page 760 of this issue.

Appropriations were made as follows: toward the education and support of eight daughters of deceased clergymen who were missionaries of our Church (from the Elizabeth S. Fowler Fund); \$1,547 to aid in the

Meeting of the Board of Missions

expenses of Rowland Hall and Saint Mark's Hospital, Utah; \$700 to keep Hooker School, Mexico, open for the balance of the year; to provide medical work at Kuling in the district of Anking, China, and to provide for the publication of literature in the vernacular in Japan, a great need for which has been felt. Also provision was made to clear off the debt on the Chapel of the Redeemer and King Hall, Oklahoma, and a loan of \$10,000 from the Undesignated Legacies Fund was made to enable the bishop of

Salina to purchase a piece of property next to the cathedral.

Dr. Rudolph B. Teusler of Saint Luke's International Hospital, Tokyo, was granted indefinite leave of absence in order that he might carry on relief work under the federal government in Siberia.

The Reverend John Magee of the Shanghai mission was given permission to appeal in Pittsburgh for specials up to \$20,000, for the development of a new work among young men in Hsiakawan.

NEWS AND NOTES

AS we go to press word comes of the death on October 22 of the Right Reverend Francis Brooke, D.D., for more than twenty-five years bishop of Oklahoma. We can do no more at this writing than express our deep sense of personal loss and our sympathy for the bereaved family. In a later issue we hope to publish a more adequate tribute to this faithful soldier of Christ called after long suffering to his rest and reward.

ACABLEGRAM has been received from Honolulu under date of October 15, stating that Dr. John W. Wood, the foreign secretary of the Board, and his travelling companion, Mr. C. O. Ford, have arrived there on their way to the Orient.

THE anxiety caused by the newspaper reports of the recent severe earthquake in Porto Rico will be allayed by a cable dated October 13, from Bishop Colmore, saying that all our workers are safe although considerable damage was done to the hospital at Ponce.

THE Bulletin of the Insular and Foreign Division of the American Red Cross for October prints in full the first report received from Dr. Teusler, who is in charge of relief

work at Vladivostok. In commenting on it, the Bulletin says: "How efficient that work has been will be appreciated when it is stated that Dr. Teusler has been asked by the Czecho-Slovak general staff to provide medical service for the entire Siberian army," and it quotes Secretary Daniels as saying, "The quickest and most efficient long distance relief job I ever saw handled."

THE report of the secretary of the American Building Fund Commission at the annual meeting in September showed that loans aggregating \$47,500 had been made to parishes and missions in twelve dioceses and missionary districts; gifts amounting to \$6,800 had gone to Christ Church, Osaka, and the missions in Tsuruga, Sakai and Tanabe, Japan; for a mission residence at Nanling, China; for Saint George's Church at Cordova and the mission residences at Anvik and Fort Yukon, Alaska; for Grace Church, Cespedes, Cuba, and for various rectories and churches in the mission fields of the West. Besides these gifts, grants amounting to \$3,300, which have some conditions attaching, have been made to some half dozen parishes and missions.

News and Notes

WE regret that owing to congestion in the mails, the continuity of the series on *How Our Church Came to Our Country* has been broken, the article on *How Our Church Came to Texas* failing to reach us in time for this issue. This article will appear in January.

THE Reverend Robert E. Wood, who has done much work among soldiers in Saint Michael's mission, Wuchang, China, has been given leave of absence by the Board to minister among the thousands of Chinese coolies who are engaged in reconstruction behind the lines in France.

ANNOUNCEMENTS

CONCERNING SPEAKERS

For the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—**II.** Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

Alaska

Rev. H. P. Corser.
Rev. A. R. Hoare (in Eighth Province).

China

ANKING

Rev. T. L. Sinclair.
Dr. H. B. Taylor.

HANKOW

Miss C. A. Couch (in First Province).
Miss Ruth Kent.
Miss Helen Littell (address direct: 147 Park Avenue, Yonkers, N. Y.).

SHANGHAI

Rev. T. M. Tong.

Japan

Kyoto

Rev. John C. Ambler.

TOKYO

Rev. C. F. Sweet.

Liberia

Miss E. de W. Seaman.

Salina

Rt. Rev. John C. Sage, D.D.
Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. E. H. Goold, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES ALASKA

The Executive Committee on October 1 appointed Miss Virginia Thomas to Point Hope.

ANKING

Miss V. E. Woods is returning after furlough to take up her work at Kiukiang.

DOMINICAN REPUBLIC

The Executive Committee on October 1 employed Mr. Thomas J. Ash, a lay worker, in the field at La Romana.

HANKOW

The Rev. R. E. Wood and Miss A. E. Byerly have recently returned to the United States.

HONOLULU

The Executive Committee on October 1 employed the Rev. J. Lamb Doty and Miss Laura L. Baugh in the field and transferred the Rev. A. E. Butcher from Alaska.

KYOTO

The Rev. R. A. Walke has resigned and is now with his family in Virginia.

Miss Martha Aldrich (retired) and Miss Ernestine Gardiner have recently returned to America.

LIBERIA

The Rev. N. H. B. Cassell is now in America.

PHILIPPINES

Deaconess Margaret Peppers, new appointee, has reached Manila and will proceed to Bontoc.

SHANGHAI

The Executive Committee on October 1 transferred Miss R. C. Pumphrey (nurse) from Alaska.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

SOME OBJECTIONS TO THE ADVENT CALL*

By Mrs. Harlan Cleveland

THE *Advent Call* is a call to prayer from women to other women of the American Church. The first week in Advent has been chosen as a week of intensive effort in prayer.

Intercessors: Women kneeling before our altars in their parish churches for certain periods of time every day during that week, or praying at home now and at that time also, for the Cause and for the Messengers.

Messengers: Women who, during that week, will make personal visits, inviting all Churchwomen to join in united prayer in this time of War.

Method: The method suggested is to reach the women of our own communion by carrying the Message to them in person.

Among the many voices today calling upon women to arouse themselves to a greater sense of responsibility for the corporate life of the community, and of the world, one has come, with no uncertain sound, from the Woman's Auxiliary to the Board of Missions. It is a call to all the women of the American Church to corporate united prayer for a common cause:

For victory in the War.

For self-consecration in preparation for the New Era.

These are the objects.

In any wide-spread movement, organization is necessary, but the sim-

plest is the best. There seemed no simpler way than this: for messengers, accredited by the bishop, trained and prepared by chosen leaders, to go to their sisters praying alone and in secret, and to ask them to join their prayers to the great tide of intercession swelling about the Throne of God, which, breaking there, shall fall back in showers of blessing upon this poor, yearning, striving, weary, thirsting world, for which Christ died.

One might think so simple, so womanly, so Christian an effort, might take its earnest and calm way fearlessly, unhampered among Christian people who believe in prayer—yet, this is not the case. In the midst of much joyful co-operation, much deep and vital interest, much growing enthusiasm, much deepening communion among those engaged in the work of organization, there has come to the surface enough of opposition and criticism and misunderstanding to make an explanation seem wise. The critics of *The Advent Call* are not the frivolous and the silly, but are found among the number of our most prayerful and most thoughtful people; and it is because we would gladly deserve something more constructive than their criticism, that, by explanation, we would seek their understanding and sympathy.

These objections to *The Advent Call* range themselves naturally under four heads:

- I. That it is a kindergarten method; childish, sensational, hysterical.

*Reprinted by permission from *The American Church Monthly*, August, 1918.

Some Objections to the Advent Call

II. That it is an invasion of private rights.

III. That it is willful.

IV. That it is presumptuous.

This is a crescendo of criticism rising from simple, kindly questioning of earnest, conservative, and dignified people, to an accusation of a really serious character. Of all of these, but especially of the last, I would fain clear the atmosphere surrounding our effort that our most precious mutual prayers be not hindered.

First, then, we will consider the objections to *The Advent Call* because of its slightly graphic method.

I. A Kindergarten Method:

(a) *Childish*: "Miss Lindley's leaflet seems to take it for granted that nobody knows how to pray, and that we must be taught from the beginning." Miss Lindley and the other leaders in *The Advent Call* would be the last people in the world to claim proficiency in the fields of prayer. They felt a great need of the help for America of united prayer, and called upon other women in the spirit of the man from Macedonia, "Come over and help us!" Help us to pray together, to pray more, to pray better for the things which our Father longs to give us, and will not give us until there is some change in us great enough to be able to receive His blessing and *keep it a blessing*.

If the call to prayer suggests the kindergarten, let our praying sisters remember that it is a call to the simple, as to the informed—and that the most deeply versed in prayer can never think that she has prayed enough. Many simple and ignorant ones have answered the call—so simple as to require some thought to adjust even our primitive method to their understanding. Many most deeply taught and practised in secret prayer-life have come with hurrying feet to cast their pearls of deep experience

into the common treasury for all to share, with no niggard thought that they were giving more than they received again. They have enriched us and they have been enriched. Without their effectual fervent intercessions, we could not dream of carrying out the difficult task of reaching every woman in this American Church; *with* their intercessions, we are able to go on from day to day in their strength and ours—which is the power of the Body of Christ.

So we go on—and, speaking for one who has been in this work of organization from almost the beginning, and whose spiritual efforts during fifty years have not far outgrown the kindergarten, I can say that every day of this conscious communion in prayer has opened out wide fields of reality unknown before, and increased the debt of reverence for those sister-souls learned in prayer who have so endowed her with their wealth. Surely we may feel—ignorant and profound alike—that each one out of the hid treasures of her heart adds to the rest, for in the quiet of our secret kneeling places we do feel already the pressure of united prayer, moving as some great silent force or lever, to uplift our dear land to the very feet of God.

(b) *Sensational*—like the Salvation Army. It must at least be said for the Salvation Army that its method of propaganda is efficient, that its zeal is commendable. Although these good people have only been able to minister a mutilated Christianity, the sincerity and simplicity of their method has retained for them the respect of those hard critics of religion—the poor. The method as a method has been thought good enough to be copied by the Church Army in England. To reach child hearts by child methods is perhaps not altogether to be condemned as sensational. While holding no brief for the Salvation Army, it does seem to me that we Chris-

Some Objections to the Advent Call

tians cannot be too quick to seize upon the many indications that an age of agnosticism and self-sufficiency is turning of a sudden to an age of childlike and receptive faith. Are we ready to meet the child heart of the new age with child wonder stories of the miraculous power of God, of the White Comrade companionship with us by the way here at home as on the battlefields of France (it is easy to believe in the land of Joan), of stupendous and overpowering answers to prayer, of precious colloquy with God—the dear Son Himself; of little wonderful mercies granted to your sons, and my sons, out there on the battlefields of France?

Again—why should we not be graphic? Why should we not use the language of the street to reach the people of the street? The posters of the Nativity of Christ set up amid the blinking, garish, advertisements of Broadway in that year of degradation, 1913, made a little finger of hope pointing upward which spoke to the passer-by. It was a little vivid Christian adventure into the highways and the byways with Christ—with Christ who in those old Jerusalem days was ever in the midst of a common street crowd thronging and pressing to get closer to Him—who was the friend of publicans and sinners; with Christ who had indeed no miracle for Nazareth, or Herod, but hundreds for the common people who heard Him gladly; with Christ who had no disdain for their poor plaudits, or the humble procession winding down from Bethany bearing Him in its midst upon the ass's foal.

Have we no spiritual imagination—no Christians of 1918? Have we no yearning for such high and humble adventure for Christ, even to risk our dignity in the waving of palms? Have we no witness for Times Square, as the humble peasants of Bethany had for Jerusalem? To be sure, Nicodemus and Joseph were not in that pro-

cession. But we of the twentieth century, Joseph and Nicodemus alike, have been learning fast the language of the street which is the language of parade. We do not give our message in hieroglyphics, or speak to the people in an unknown tongue—we blare it out with trumpets in their ears; we paint it in moving pageantry for their eyes; we drop it in roses from the sky.

We have watched the marching of armies through our streets, khaki-colored, line on line, with one great purpose stamped on every face. "We give ourselves," they said to us in every rhythmic step, and we could not cheer for world shame in our hearts . . . when they return . . . there will be tears and cheers. And again—scarcely less thrilling that gathering in our street of America, kaleidoscopic—many nationalities, yet one nation—the rainbow soul of America—the land of the future.

Again we have seen the miles on miles of patient marching nurses, some with semitic faces, but all wearing the dear Red Cross—the Saviour's symbol. All these were witnessing in our streets to a great and enduring faith in the love and brotherhood of mankind. This has been a stirring witness of a Christian nation to the principles of Christ for which this War for brotherhood is fought. The witness has been public and explicit to our loyalty as Americans to our nation; to equal international brotherhood; to righteousness and mercy, and justice, and love, as principles for which American men and women will live and die. To the stewardship of the strong for the weak nation, America cries out for all the world to hear: "We would love our neighbor as ourself."

Obviously something is lacking. One witness is wanting to complete our public proclamation that he who runs may read the faith of America, for the brotherhood of man, which

Some Objections to the Advent Call

men die today to make a reality through all the world, rests only and eternally upon the common Fatherhood of God.

During the Red Cross Parade a restless old Irishwoman on the packed sidewalk, too close for comfort, was heard to say: "Sure, if 'twere a real thrue Christian procession, you 'nd me a standing here on the side would be out there a dancing along wid the best o' thim." Why are we silent—we Christians of 1918? Why are our feet still when they should be swift and beautiful with tidings? What is the office of the Church in the world but to *witness* to Him as His Body? It would seem to be our business to witness to God our Father as His children by adoption into the Sonship—the at-one-ment in Christ, quite as much as it is the business of patriotic America to witness to the wholeness of her unity. America, by ignoring her hyphens, has triumphed over them with her old slogan—*e pluribus unum*. Is the garment of the Church so rent with three cathedrals, in our midst, ministering different rites, and a multiplication of Christians unshepherded by bishops, that the *baptized* may not take hands of love marching with glad tidings, to witness to the common sonship to God, in the brotherhood of the new birth in Christ? Perhaps the day may yet come when—lest the stones cry out upon us—we American Christians shall break from our secret kneeling places into the streets with songs of praise upon our lips—and like America the land, so may the American Church shake the kaleidoscopic patterns of her many parts and divisions into one shining circle of many jewels, for the crown of our beloved King, so shall we be of many—one in Him.

This is a fair dream—is any dream too fair?

(c) *Hysterical*: That not content with Red Cross Drives, and Liberty

Loan Drives, and War Stamp Drives, we must now fall into the hysteria of a Prayer Drive.

The Advent Call presents no hysterical features—it exacts no miraculous intervention, it asks no interminable burdensome prayer chain, and suggests no penalty to anyone unsympathetic with its methods. It is brought forth in truth and soberness as one way, only, of reaching many women who seem not to have entered fully into their heritage of the common life of the parish. Many of these will be found to be hidden saints praying alone in shut-in rooms, who will be glad consciously, to add their prayers to swell the stream going out from countless hearts. To them and to us, will be added the joy of communion; some will be found overburdened and over-busy with cares of home, who yet will be glad to be sought out and companioned along the pilgrim road of prayer by those who will always be friends; some will be found thoughtless, who will be willing to think and to pray; some will be found indifferent who will yield to enthusiasm; some will not be found at all.

The Advent Call proposes no public Drive of any sort, no street parade, however desirable such a feature might be if it came as the spontaneous outpouring of the heart of the American Church, calling to all baptized Christians to join hands with her in a great witness to the love of God the Father manifested in His Son, and extended to us in the sacramental grace of the Incarnation. It proposes no Mass Meetings, or ecstatic gatherings for mystic rites. It pleads only that the women of the American Church shall set apart the first week in Advent as a time of intensive prayer, that America and her men and women may know and do the will of God in this War, and after. It is asking first of all that our churches shall be open for intercession, and our

Some Objections to the Advent Call

fervent hope and prayer is that no woman who has heard the call will rest at home to be visited, but that the churches may be so filled during the days of Advent week, that few women will be left for the Messengers to seek out. How blessed a consummation that would be, if every woman in our dear Communion were found on her knees in her parish church for some part of every day during that week.

These are dreams—but are they hysteria?

II. An Invasion of Private Rights:

(a) *Everybody is already praying*, so we are only asking them to do what they are already doing—one objects to praying with others for the sufficient reason that she is already praying alone.

"I cannot imagine what I would do," writes one earnest and loving critic—"if any woman called upon me and asked me to pray—it shocks me to think of it."

To this objector it would seem that we were asking a work of supererogation, but if every woman in our land were praying to the limit of her capacity in her secret chamber, there would still be need for common prayer—for communion in prayer, for mutual intercession, for wider reaches than we could achieve alone, for the fuller presence that the two or three are promised, for the strength of the fagot bound up of many twigs. This is a day when the individual is giving his life for the larger life of the world, when he must lose his life for others' gain. This is the law of the free democracy of our day; it is also the law of the Body of Christ—that we are members one of another. The day of the individual has passed with the passing of autocracy. God grant that the reuniting of Christendom as a Catholic whole may be His will for His Church in our generation. Only

by a great unity of prayer can it be brought about.

(b) *That we take too much upon ourselves* in going to other people's houses and asking them to pray—possibly even in their own drawing rooms.

We feel a dignity in the conservatism of the reticent soul, nurtured in the stern repressions of our English traditions, who feels despoiled of a precious possession in having her hidden prayer life dragged out into the open; yet it was the divine impulse of the first Christians to have all things in common: their prayers, their daily bread, their possessions. We are willing in this latter day, for the good of others, to allow a public regulation of our food, our clothing, even our occupations, and surely with true Christian spirit we will also do ourselves some hardness on spiritual lines for the common good of American womanhood.

The duty of the Messenger is to visit the houses of other Churchwomen according to a list prepared for her. She will bear her credentials from the bishop, and she will take with her the leaflet of prayers. This leaflet she is to give to her hostess, and ask her as a fellow-Churchwoman to use the prayers daily with her sisters of the Church to the War's end. She will ask her also to join with them in a new effort of self-consecration and study—either at home alone, or in classes with others, to make herself ready for the tremendous consequences and responsibilities of a Christian victory.

These are the duties of Messengers; anything else which may come up in the visit, any sorrow to be consoled, any doubt to be solved, any rebuff to be endured, any revelation of saintliness and power in hidden places—these are accidents, tests, and blessings by the way, to be met in the spirit of love. While a perfectly natural thing to do in some cases, perhaps in

Some Objections to the Advent Call

many cases it would be a very tactless and untaught Messenger who would ask a shy, reserved, or antagonistic hostess to kneel on the carpet of her drawing room to pray with her, a stranger; yet, even in such a case, our intercessions may so avail that this shy hostess may realize that this is not an intrusive and emotional stranger, but a little humble Message-bearer of the Holy Ghost. Dear sisters, proud in the midst of your humility, let your light shine before men . . . that they may glorify—not you, you justly abhor such a thought—not you, indeed—but your Father which is in Heaven.

III. Willful:

(a) That we are praying as the Germans pray—trying to bring things our way.

(b) That in longing for victory, and in looking for a new world, better than anything we have known, we are expressing what is just as true of the German people as of ourselves.

(c) That we have no right to expect victory, as right does not always win, and it is to be hoped that we shall not imitate the Kaiser and talk of God as our Ally.

The charge of willfulness against *The Advent Call* is one of greater seriousness than those we have considered, which were merely friendly, puzzled or impatient; this charge of willfulness shows real antagonism, and seems strange coming from one who, praying much, would naturally believe in the sincerity of the prayers of others. If one believes in prayer for specific objects at all, that is, the explicit prayer of petition used by our blessed Lord, Himself, in Gethsemane—it seems odd not to be able to differentiate between the prayer of selfish ambition, which is German—that in the new era it shall be *Deutschland*

über alles, and the prayers of American women that truth, and justice, and mercy, which are God's attributes, may be furthered among the nations by the victory of the Allies. Perhaps these two battle-prayers—the one of Pastor Vorwerk's, a prayer of hate—the other the prayer of Bishop Brent, used constantly for our armies abroad, a prayer of universal love—will clearly illustrate the difference.

Thou who dwellest high in Thy Heaven above Cherubim, Seraphim and Zeppelins—Thou who art enthroned as a God of Thunder in the midst of lightning from the clouds, and lightning from sword and cannon, send thunder, lightning, hail and tempest, hurtling upon our enemy, and hurl him down to the dark burial pits.

—Pastor D. Vorwerk.

O God, who hast appointed a day when the Kingdoms of this world shall become the Kingdoms of God and of His Christ, mightily move the Allied Nations that we may now and always choose Thy will as our will, Thy way as our way, Thy peace as our peace. So lock our fortunes to Thy purpose in these days of storm and battle that we may rise through courage to victory and in abiding fellowship win for the world that freedom and peace which will enable all nations to bring their glory and honour into Thy Kingdom, through Him who came to set men free—JESUS our King. Amen.

—Bishop Brent.

To charge willfulness because prayer is explicit, or importunate, is unfair. To pray for what we want and what we believe to be good and pleasing to God the Father, is only honest and childlike. Such prayers are *always* answered, either by the granting of the petition, or—as was our dear Lord's prayer in Gethsemane—by a deeper and fuller understanding of Our Father's will.

We have no right not to trust our Father with our desires, not fearlessly to go to Him with childlike colloquy to bring our needs and learn His will. We know Him as *Our* Father, not

Some Objections to the Advent Call

mine alone, or yours alone—Father of all His loved creation, over which still His Holy Spirit broods within, and—yea—without His Church. We know Him as God Omnipotent, against Whom the powers of darkness shall not prevail; and shall we hold our peace when even the saints secure beneath the altar cry, “How long, O Lord, how long?”

The powers of darkness are unmasked, the issues are clear cut between justice and cruelty, truth and the German lie. If we are not children of delusion ourselves, we surely have gone far enough into the life with Christ to know right from wrong, and to take our stand fearlessly and hopefully upon His side, to whom will be at last the victory. The apple of Eden has not filled our souls with such loathing pessimism that we know only evil and never good, even when it shines in deeds of our heroic youth before our eyes; and we do well to say with the bold faith of Abraham Lincoln: “I know I am right, for freedom is right, and Christ loves freedom, and Christ is God.”

IV. Presumptuous:

(a) That we have no right to expect God to interfere to stop this War by miracle. The temporary triumph of evil does not show impotence in God—but self-limitation.

(b) That we must not persuade ourselves that the result of this War or of any war will show what God thinks—that we are able to know that in a much surer way than by the ordeal by battle.

(c) That it is not the object of the Christian religion to make the world “a beautiful place” nor “to win the war”, nor “to prepare for a new age”.

(d) That there is nothing more certain than the distinction between the world and the Church of God.

This last objection I should wish to make my text for all that follows, because it is a point of agreement. No one who has recognized the world in her own heart, warring against the things of the Kingdom, can deny the utter incompatibility between God and mammon. It was not mammon indeed for which Christ died; yet do we read “God so loved the world that He gave His only begotten Son.” In giving that Son, He also gave His Church—not to hold itself aloof and apart, but to minister to the needs of that world for which Christ died, as a little unseen leaven to leaven the whole lump. The function of the Christian Church is, of course, that of a witnessing Body, living the life of eternity and reality in a world of time and sense; as she functions truly or ignobly in any time in any country, so does she stand or fall. As the world, whose impulse is ever “to organize itself apart from God” accepts or rejects her witness, so is it blest or self-condemned.

While it is not the *object* of the Christian Religion to make the world “a beautiful place”, beauty and peace and plenty follow inevitably from the practical application of even some of the Christian principles. When Christian people everywhere really desire the reign of Christ upon the earth, and pray for it, and strive for it with the longing of a Joan, or a Saint Catherine, or a Blake, who can foresee what the “new age” may have in store for us? But we do not believe in miracles—we 1918 Christians, and so, of course, we cannot perform them.

We could not presume to unlock the heart of God unless His Son had given us the key. But now, as the little wondering child knows his earthly father to be capable of any prowess, and has the right of experimental faith, so we elder children, living in two worlds of wonder, also have a right to expect miracles of our Great Heavenly Father—so we do not exact

Some Objections to the Advent Call

them. We may expect anything of His love, so we keep the stout child-heart of those Hebrew children, Shadrach, Meshach and Abednego, which can protest to any King or Kaiser of them all:

O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is *able* to deliver us from the burning fiery furnace, and He will deliver us out of thy hand, O King—but if not, be it known unto thee, that we will not serve thy gods.

"Though He slay me, yet will I trust in Him," must often be the cry of the individual human heart in the strain of the world's agony—yet that history does show the gradual working out of the thought of God seems a Christian axiom. We believe that the drama of the ages is the evolution of the Kingdom of God. Misunderstandings are natural about the Kingdom—we cannot know all that the King intends for our age to accomplish, any more than those first twelve faithful ones who quarreled about sitting in high places in His Kingdom; but they knew enough, and we know enough, to co-operate with Him altogether in a joyful Christian love.

Surely God speaks aloud in history. Men in nearly every generation are called upon to range themselves on one side or the other of some great public question, and as they choose, so is history made; and in the onward push of moral progress we see the will of God prevailing on the earth. We may not know His will for future generations, but we may know it for ourselves. "*Today if ye will hear His voice harden not your hearts.*" We must not stand back in holy fear from the best thought and the best effort of our times because we cannot be sure that God means to bless us with material victory. Let us fear the fear that holds us back from even blundering on; it may not be holy fear, it

may be cowardice, and the burying of our responsibility as was done by the man with the one talent. We indeed know that Christ died for you and me while we were yet in our sins; that is, that He died for the world; that our sons, too, little saviours following in the dear footsteps of the Master, are "filling up that which is behind of the sufferings of Christ"—mysterious saying which we never understood before.

By this new faith in our saving youth, we know too that it is God's will that Right shall prevail, and soon, in, or over the earth, by the greatest of all miracles, the steady and persistent workings of the deeds and prayers of men and women.

OFFICERS' CONFERENCE

THE October conference was held on the seventeenth. The Advent Call was the subject for the conference and most interesting reports were made from the dioceses represented.

A plan for the Officers' Conference for November was suggested which we hope may be carried out, that instead of the usual method there should be a short conference at the Missions House at 10 o'clock in order to answer any questions which might need discussion at that time, and that then there should be a service at 11 o'clock, intended for officers and others who might be able to attend, with special thought for the work of the intercessors. Bishop Lloyd will take the service which will be held either in the chapel of the Missions House or, through the kindness of the Reverend Mr. Sedgwick, at Calvary Church.

The unusual demand for the October SPIRIT OF MISSIONS has exhausted the edition. If any members of the Woman's Auxiliary have copies to spare, they will be gratefully received by Literature Department, 281 Fourth Avenue, New York, N. Y.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes, to pay the salaries of thirty-two bishops, and stipends to about 2,758 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st, 1917, to October 1st, 1918

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to October 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to October 1st, 1918
PROVINCE I.			PROVINCE IV.		
Connecticut	\$66,751	\$47,540.52	Alabama	\$9,847	\$4,755.75
Maine	5,699	3,132.47	Atlanta	7,644	3,430.07
Massachusetts	101,370	69,416.35	East Carolina	5,270	7,777.50
New Hampshire	7,627	4,839.68	Florida	5,600	2,148.24
Rhode Island	28,535	19,646.18	Georgia	5,133	3,642.46
Vermont	6,307	3,059.89	Kentucky	9,647	5,658.79
W. Massachusetts	17,962	12,469.18	Lexington	3,186	2,443.92
	\$234,251	\$160,104.27	Louisiana	10,110	4,756.45
PROVINCE II.			Mississippi	6,236	3,616.48
Albany	\$35,444	\$14,691.75	North Carolina	9,247	7,413.93
Central New York ..	30,342	16,972.31	South Carolina	11,251	7,849.79
Long Island	74,544	27,185.32	Tennessee	10,332	4,246.32
Newark	54,165	39,421.30	Asheville	2,854	2,030.64
New Jersey	35,705	17,559.93	Southern Florida	3,526	3,211.90
New York	318,405	174,017.86		\$99,883	\$62,982.24
W. New York	35,123	18,872.30			
Porto Rico	205	243.45			
	\$583,933	\$308,964.22	PROVINCE V.		
PROVINCE III.			Chicago	\$66,076	\$21,754.66
Bethlehem	\$26,333	\$13,772.16	Fond du Lac	4,913	1,962.83
Delaware	6,378	5,295.13	Indianapolis	5,576	2,959.60
Easton	3,799	2,652.87	Marquette	3,102	1,524.85
Erie	8,554	4,617.44	Michigan	21,904	14,045.53
Harrisburg	12,789	4,821.36	Michigan City	3,566	1,179.02
Maryland	41,637	26,414.08	Milwaukee	12,685	4,149.23
Pennsylvania	169,817	115,747.89	Ohio	29,960	17,617.15
Pittsburgh	30,829	17,883.89	Quincy	3,611	1,753.46
Southern Virginia ..	24,947	15,615.57	Southern Ohio	20,038	10,765.28
Virginia	19,282	21,862.42	Springfield	4,584	2,626.89
Washington	30,884	16,550.59	W. Michigan	7,625	4,357.62
W. Virginia	8,320	7,104.17			
	\$383,569	\$252,337.57		\$183,640	\$84,696.12

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to October 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to October 1st, 1918
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$11,424	\$4,929.18	California	\$15,192	\$5,064.44
Duluth	4,361	2,654.68	Los Angeles	18,112	8,228.17
Iowa	10,472	2,641.89	Olympia	6,354	1,767.37
Minnesota	19,667	8,165.38	Oregon	4,567	1,582.01
Montana	6,612	3,803.21	Sacramento	2,907	1,120.04
Nebraska	5,022	2,242.10	Alaska	1,050	822.25
North Dakota	2,312	2,326.12	Arizona	2,012	1,428.95
South Dakota	4,086	4,018.82	Eastern Oregon	808	398.17
Western Colorado	743	798.57	Honolulu	2,097	1,998.25
Western Nebraska	2,013	1,439.07	Idaho	2,578	2,039.66
Wyoming	3,526	972.60	Nevada	923	575.69
	\$70,238	\$33,991.62	San Joaquin	1,791	572.84
			Spokane	3,100	1,156.39
			Philippines	466	209.79
			Utah	1,210	762.71
				\$63,167	\$27,726.73
PROVINCE VII.					
Arkansas	\$3,923	\$2,169.16	Anking	\$292	\$17.00
Dallas	4,474	2,162.89	Brazil	233	112.77
Kansas	5,372	2,197.67	Canal Zone	933	327.15
Missouri	17,015	8,733.80	Cuba .....	.....	782.22
Texas	9,577	6,035.34	Hankow .....	.....	15.10
Western Missouri	5,413	2,536.03	Kyoto .....	.....	186.82
West Texas	2,853	2,280.84	Liberia	466	455.80
Eastern Oklahoma	1,750	1,259.23	Mexico	117	165.00
New Mexico	1,485	1,105.72	Shanghai .....	.....	310.00
North Texas	972	418.42	Tokyo .....	.....	176.60
Oklahoma	1,220	803.49	European Churches..	583	5.00
Salina	1,020	541.14	Foreign Miscellaneous	.....	72.36
	\$54,974	\$30,243.73		\$2,624	\$2,625.82
			Miscellaneous	\$1,676,279	\$8,090.05
			Total .....	.....	971,762.37
			Received on account of 1917 .....	.....	10,677.19
			Total .....	.....	\$982,439.56

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	11 MONTHS TO OCTOBER 1, 1917	11 MONTHS TO OCTOBER 1, 1918	INCREASE	DECREASE
1. From congregations	\$596,907.99	\$554,333.88		\$42,574.11
2. From individuals	119,059.60	144,515.02	\$25,455.42	
3. From Sunday-schools	186,257.63	188,227.03	1,969.40	
4. From Woman's Auxiliary	104,343.87	95,363.63		
Toward apportionment	\$1,006,569.09	\$982,439.56		8,980.24
5. From interest	129,168.07	131,683.07	2,515.00	
6. From miscellaneous items	7,384.43	10,338.40	2,953.97	
	\$1,143,121.59	\$1,124,461.03		
7. From Woman's Auxiliary United Offering	90,000.00	90,000.00		
	\$1,233,121.59	\$1,214,461.03	\$32,893.79	\$51,554.35

APPROPRIATIONS FOR THE YEAR

NOVEMBER 1ST, 1917, TO DECEMBER 31ST, 1918

Amount Needed for the Year

Appropriations as made to date for the work at home and abroad (including estimated extra cost of exchange in China)	\$2,325,047.06
Deficiency in amount to pay appropriations last year	143,309.20
	\$2,468,356.26
Total receipts to date applicable on appropriations; Offerings, \$1,148,034.48, Undesignated Legacies, 1917, \$61,982.67, from Designated Legacies, \$7,274.46	1,217,291.61
Amount needed before December 31st, 1918	\$1,251,064.65

A Two-Fold Christmas Gift

IS MADE EVERY TIME YOU SEND A FRIEND A YEAR'S SUBSCRIPTION TO

The Spirit of Missions

Not only is there the initial gift—which is announced to him by the attractive Christmas card which we send in your name—but month by month comes the reminder of your thoughtfulness.

A Two-Fold Reason

for sending numbers of subscriptions this year as Christmas gifts is that while it is an exceedingly reasonable gift, it is one of great importance to the Church's Mission in that it establishes new points of contact between the man at home and the great missionary work at home and abroad.

Think of what *might* result from this or that friend's acquaintance with the Church's missionary work! Your courtesy in sending the gift will arouse his interest as "advertising" never would. Think it over. Is it not time for you to do something in this way to secure a wider reading of the Church's missionary story?

AN ATTRACTIVE CARD

is sent at Christmas time to the recipient in the name of the donor. Send us simply a list of names and addresses and a dollar for each name and we will do the rest.

The Spirit of Missions

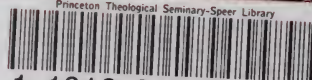
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